Vol. 1

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The
CHRISTIAN CENTURY
A Journal of Religion

AMERICA'S DREYFUS CASE

An Editorial

The Simmering Balkans
By David Bryn-Jones

The New Church of Scotland
By Henry Sloane Coffin

Why I Hesitate to Seek a Church
By an Unemployed Minister

Fifteen Cents a Copy—Nov. 20, 1929—Four Dollars a Year

The CHRISTIAN CENTURY

November 20, 1929

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Contents

Editorial
- Editorial Paragraphs 1427
- America's Dreyfus Case 1430
- Mr. Hoover's Peace Program 1431

Safed the Sage: The Cornstalk 1433

Verse
- Poets, by Catherine Cate Coblentz 1437

Contributed Articles
- The New Church of Scotland, by Henry Sloane Coffin 1434
- Why I Hesitate to Seek a Church, by an Unemployed Minister 1436
- The Simmering Balkans, by David Bryn-Jones .. 1438

Books 1440

Correspondence 1442

News of the Christian World
- British Table Talk 1444
- Special Correspondence from Cleveland 1446
- Special Correspondence from Minnesota 1448
- Special Correspondence from Baltimore 1449
- Special Correspondence from Chicago 1453

Contributors to This Issue

HENRY SLOANE COFFIN, president of Union Theological seminary, New York. Dr. Coffin was one of the most prominent speakers at the ceremonies attendant on the reunion of the Scottish churches in the new Church of Scotland.

DAVID BRYN-JONES, minister of Trinity Baptist church, Minneapolis; formerly professor of international affairs at Carleton college and the University of South Wales.

CHARLES T. HOLMAN, associate professor of practical theology, divinity school, University of Chicago.

Off the Line of Duty

When I came into the editorial offices this morning, ready to produce my regular apportionment of first reading, I was as eager to get at the pages of The Christian Century as some of my friends tell me they are after they have been away on long vacations where the paper has failed to follow them. But here I sit, two hours later, with the printer's deadline at hand, and I have scarcely glanced at these page proofs that have been placed before me, and then whisked away for other editorial purposes.

Having confessed my fault, I will now try to shoulder the blame on someone else. The cause of my shortcoming is the editor of The Christian Century. He may deny it, but the evidence will convict him. For he has also recently stepped forth as the editor of another paper, a monthly, the Christian Century Pulpit. And the first thing I saw when I came in this morning was the second issue of the Christian Century Pulpit. I haven't seen much else since.

I know that the Pulpit is a preacher's paper, and that anything I may say about it will be of small interest to the thousands of lay readers of The Christian Century. But I hope the lay readers will bear with me for once. I wonder whether the ministers all realize what a remarkable production this Pulpit of theirs is?

When I saw the first issue of the Pulpit, with its sermons by Jefferson, Norwood, Rice, Fosdick, Newton, Cadman and Bishop Anderson, I was interested, and impressed. But I could not repress an undersurface skepticism. Was not such an inauguration too good to last? Such things have happened.

Well, here is the second issue. There are two Thanksgiving sermons, one by Edgar DeWitt Jones, of Detroit, and one by Ernest Bourner Allen, of Oak Park. The five other sermons—the "regulars," I suppose the editor calls them—are by Bishop McConnell, Rufus M. Jones, President A. W. Beaven, Robert E. Speer, and the Robert Norwood whose preaching in St. Bartholomew's, New York, is on the same high level that London has come to expect from the Frederick Norwood in City Temple.

I have been browsing through these sermons, and I want to tell you that you can't equal a medium of this sort when it comes to giving the temper and tempo of the contemporary pulpit. Why, to the minister who has become a little dizzy with all the raucous shouts of our screeching century, there is wisdom for a year's ministry in this single sermon of Bishop McConnell's, "Signs of the Times."

I am glad to hear that the response to the Pul- pit has been as generous as it has. They tell me that the business office is still working overtime trying to catch up with the unexpected flood of subscriptions that came in at the very start. Twenty thousand subscribers as a starter must be close to a record of some sort. But the point is that even twenty thousand leaves a few out. And this is the sort of paper that should have a hundred per cent reading. At least, I hope that it is receiving a hundred per cent reading from the ministerial subscribers to The Christian Century. I notice that there is a coupon for subscriptions to the Pulpit on page 1453 of this issue. If there are ministerial readers of The Christian Century who have not yet taken advantage of that special offer, the coupon falls under the head of a real opportunity.

THE FIRST READER.

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

PRESIDENT HOOVER strikes a welcome note in his first Thanksgiving proclamation. Custom has so set the fashion for these documents that it is hard for a President to escape from saying just what has been said over and over again.

A Thanksgiving Dedication

But much of the accustomed presidential language has held implications of dubious religious value. Talk of God's "favor" in years when great portions of mankind were hungry and nearly naked has verged dangerously near to Pharisaism. Mr. Hoover has escaped this pitfall. He recounts, as have his predecessors, the nation's abundant causes for thanksgiving. But his conclusion differs: "New experiences and new knowledge in many fields have been recorded, from which a deeper wisdom may grow. We should accept these blessings with resolution to devote them to the service of Almighty God." Thanksgiving celebrated in that spirit would be what it is intended to be—a genuinely religious experience.

"Sacred Rights" and Thirsty Throats

THE New York press, with considerable support from the newspapers of other big cities, is in paroxysms over two recent outrages to "sacred rights." Both have occurred in Washington. Three reporters on one of Mr. Hearst's newspapers published in that city wrote articles stating that they had purchased liquor at speakeasies which were not specifically located. These articles were part of a newspaper campaign to castigate the authorities for their failure to dry up the capital. The three reporters were accordingly summoned before the grand jury and asked for the specifications on their charges. They refused to testify, pleading professional immunity. A judge informed them that they had no such immunity as lawyers and doctors are granted by law, and that they must either supply the jury with information backing up their charges or go to jail. They have gone to jail, for 45 days apiece, and Mr. Hearst applauds their decision and says he will give them each a gold watch and a thousand dollars when they come out. The newspapers which are so overwrought about this attempt to violate the sacred rights of reporters not to divulge the sources of their information naturally fail to point out that sensational articles, based on sources which are beyond investigation, have become one of the banes of journalism. They are one of the means most often resorted to when irresponsible propaganda is to be foisted on the public. This evil has been especially prevalent in regard to international and national politics. But it is also active in the treatment of prohibition. The experience of most readers will remind them how frequently the wildest statements as to the failure of dry laws to function are found in articles that do not contain a single responsible source or a scintilla of legal evidence.

How "Sacred" Is a Booze Party?

A STRIKING instance of this irresponsibility of newspaper men when writing on prohibition conditions recently came to light with the misadventure of Mr. Jay House, "columnist" for a Philadelphia paper with wet proclivities. Mr. House, a former Kansan, returned from a visit to Topeka to expatiate, in his column, on the prevalent wetness of the dinner parties which he had attended in the Kansas capital. This was intended, of course, to make Pennsylvanians believe that prohibition is a travesty, even in one of its strongholds. But the authorities in Topeka took Mr. House's article seriously. They checked up on the dinners which he had attended. Then they checked up on Mr. House. Between the two they found that there had been no liquor; Mr. House had just made that up for the sake of writing something that would attract attention. On the other hand, when Senator Brookhart does tell the authorities of law-breaking that he declares actually took place at a Washington dinner party, he is denounced by the metropolitan press as a Judas who has betrayed the "sacred rights" of a host. Mr. Brookhart denies that a host has any sacred right to break the law, under a belief that the requirements of hospitality will force guests to become, by silence, participants in the law-breaking. The point offers room for argument, it

being beclouded in this particular instance by the apparent fact that Mr. Brookhart was present at the party under a misapprehension and that, if he had known the party's character, he would never have gone to it in the first place. But there is an interesting difference in the silence with which the wet press greeted Mr. House's false testimony concerning the wet proclivities of his Kansas hosts, and the howl which has greeted Mr. Brookhart's telling the truth. The more we read a large portion of the metropolitan press on matters of this kind, the stronger grows our suspicion that what is involved is not sacred rights, but thirsty throats.

The New Chancellor of Victoria University

FROM Canada comes news of the appointment of Dr. Edward Wilson Wallace as chancellor of Victoria university, the great institution of the United church at Toronto. Dr. Wallace is eminently fitted for his new post. A product of the school which he is now to administer, as well as a postgraduate of Columbia university, he has had a distinguished career as a professor in the West China Union university in Chengtu, Szechwan, China, and as an executive of the Christian Educational association of that entire country. His studies of educational method in China have attracted the attention of schools of pedagogy in many lands. Beyond these personal qualifications, however, Dr. Wallace's appointment to this conspicuous post is important because of the direction in which it shows that the United church was looking when it sought the new chancellor. As is generally known, the major readjustments now taking place on several mission fields are releasing from former responsibilities scores of missionaries. These missionaries are picked people. They have been chosen for their work after severe selective examination, and they have amassed an experience which is out of the reach of persons whose life is spent in a community in which there are no contrasts of culture and none of the pulsing social changes which today shake several of the other continents. Yet there is abundant evidence that many of these missionaries, when they are forced to seek employment in the west, are being shunted into positions where their talents and experience have slight chance to function. It may be that the appointment of Dr. Wallace will suggest to other churches the possibility of looking overseas for leadership. There is altogether too much of it going largely to waste at present.

Partisan Censorship Defeats Its End

SOMETHING more and other than the issue of free speech is involved in the question of the recent publication of Mr. Dakin's life of Mrs. Eddy and the efforts which have apparently been made, if not to suppress, at least to hamper the circulation of the book. It is not the greatest biography in the world, but it is on the whole, in our judgment, a pretty good job, representing a vast amount of honest research presented with literary skill. It is not at all a sensational book and the publishers have discreetly refrained from exploiting it as such. It does not give the picture of Mrs. Eddy that her followers would most desire to see, but it left with one reader, at least, a more admiring and sympathetic feeling toward her than he had previously entertained. But that is not the issue. Soon after the book was announced, and before its publication, a leading official of the Christian Science church called on the publisher and requested that the manuscript be submitted to the publication committee of the Mother church. That request the publisher naturally refused to grant. Since its publication there is evidence that efforts have been made to hinder its sale and to intimidate or embarrass booksellers who carry it. The Christian Scientists do not do these things crudely, as some others do. They have the technique of gentlemen. But both of these steps evidence a misconception of the function of literature and of the methods by which public opinion is influenced and favorable opinion created. If no publisher could dare to publish, and no bookseller to offer for sale, a biography of any religious leader giving any view other than that held by his admiring disciples, then every such biography would be set down as an ex parte statement and discounted as propaganda. This sort of censorship overleaps its mark and defeats its own purpose. Laudatory biographies of religious leaders written for purposes of propaganda are frequently very dull reading. One of the best services that can be rendered to the reputation of any character is to make him appear both great and interesting. Mr. Dakin does that for Mrs. Eddy. The Christian Scientists ought to be grateful. Scribners have maintained the best traditions of honorable publishing. The public ought to be grateful.

"Big Bill" Goes Into The Silence

WHAT has become of the Honorable William Hale Thompson, Chicago's contribution to the gaiety of the nations? Is "Big Bill" dead? Or have his larynx-muscles become paralyzed? Strangers, noting the reverberating silence which emanates from Chicago's city hall these days, are beginning to ask. And no wonder. The fact is that Chicago's mayor is still on the job, as large as life and twice as natural. He still appoints to office; he still presides over sessions of the city council; he still would—if he could—throw away his hammer and use a horn. But the newspapers of Chicago seem suddenly to have taken it on themselves to muffle the horn. Whether they have deliberately conspired, as some of the mayor's friends assert, to keep "Big Bill" out of the newspapers, we have no way of knowing. It is at least obvious that he is not in the newspapers, except in subdued and minor positions. So far as the world can

ll, Mr. Thompson has gone into the silence. And r his type of politician, that is just another way of ying that he is well on his way down the road to litical oblivion. The whole episode is full of inter- ing angles, not the least interesting among them ing the method which the Chicago newspapers ap- ar to be using to eliminate what they have come to gard as a community nuisance. In the past, when it s been suggested that one way of dealing with her community nuisances might be by refraining m giving them exaggerated publicity, the newspa- rs have become indignant at such an attack on the cred theory of "news values." Well, "Big Bill" has t as much news value, potentially, as ever. But the ess, by subordinating news value to other values, is tting a precedent which it may not itself realize.

iberalism Not a ectarian Appeal

YOUTH refuses to become excited about the theo- retical and theological issues which have been ried over into its time from an earlier age. It views m respectfully—sometimes—with the detached and passionate glance that one gives in passing to ob- ts in glass cases in a museum, but it remains cool out them. Perhaps youth will presently learn that se theological matters mean more than they seem mean, but meanwhile they reserve their enthusiasm r something else. A company of Universalist stu- nts for the ministry sent to the convention of that nomination, recently in session at Washington, a emorial which so accurately chimed with the senti- nt expressed by the president of the convention in s presidential address that it must have seemed like echo of his thought. Why, they ask, should we ter the ministry, and what are we to do when we e in? They do not raise this question in bewilder- nt or in despair; they have an answer ready for eir own inquiry and, modestly but firmly, they call on their older brethren to join with them in a pro- am larger and more significant than one of denomi- tional aggrandizement or the mere preaching of eral doctrines of religion. They call for the setting of a new standard of morality based on science d brotherhood. The correct interpretation of the Five Points" is well enough, but righteousness is ore; and it must be a righteousness that meets the eeds of this age. This business of preaching has mething to do with militarism, free speech, the ad- inistration of justice, race prejudice, child labor, in- strial justice, international organization, economic perialism, the exploitation of public resources for ivate gain. It looks toward a new patriotism. It ts itself against "pagan self-indulgence." A liberal ligion which centers in a kindlier view of life and a ore hopeful view of even the worst of men must not haust itself in theological propositions. "Can you ot say it in such terms that it cannot be mistaken r a sectarian appeal?" Precisely that is what all truly liberal souls are asking of those who are formulating our thought about religion and tracing the patterns of our religious life.

Russia and the Mennonites

RUSSIA'S soviet government is having to deal with the ancient Mennonite yearning for a homeland in which that communion's tenets of pacificism and near-communism can be practiced in peace. Somewhere in the neighborhood of ten thousand farmers, descendants of the German colonists who were induced by Catherine the Great to settle on the lower Volga, have trekked into the environs of Moscow and demanded permission to emigrate to Canada or any other country that will receive them. The government has granted the desired permission, on the condition that each adult pay 220 rubles ($110) for an exit visa. That is equivalent to a refusal in so far as most of these farmers are concerned. Accordingly, they announce that they will stay where they are until the government opens the way for them to leave the country, or until starvation overtakes them. The search of the Mennonites—including under that general classification many bodies, such as the Doukhabors, with similar customs and tenets—for a final resting place forms one of the most tragic episodes in modern history. Colonies of these people, planted during the last century in Canada and in the Dakotas, have found their lot a hard one, particularly during and since the world war. More recent attempts at colonization in Paraguay have been of doubtful success. The groups in Russia that are now giving evidence of great unrest were invited into that country under absolute guarantees of freedom of worship and practice, given by Catherine. They have preserved, for a hundred and fifty years, their original customs, language and religion. But they now find themselves caught between the millstones of the government's agricultural and religious policies. In the light of Mennonite history, it is natural for them to think of emigration. If the government refuses to allow this, their desperation may drive them into a tragedy.

Japan Arrests Hundreds of Student Communists

ON January 10 of the present year, The Christian Century published an article by Toyohiko Kagawa, Japan's famous Christian social leader, entitled, "Marxism Advances on Japan." In that article Mr. Kagawa gave a vivid description of the growing vigor of the communist movement in Japan, and told of the increasing number of arrests made since the enthronement of the emperor in November, 1928. Of especial importance was Mr. Kagawa's description of the increase in communist literature in Japan, and of the rapid strides which communism was making in winning the attention of the student population. Large numbers of university students, he declared,

were joining the communist group which, although forced to operate underground, had sufficient vitality to split the labor movement, spread its propaganda throughout the depressed classes, and keep a daily paper in circulation. Eleven months after our publication of that article, while Japan was crowded with American delegates at international conferences, the authorities made public figures showing that they have now arrested 825 Japanese for participation in plots designed to precipitate a communist uprising against the reigning dynasty. Of the number now facing penalties that range all the way from ten years' imprisonment to death, 125 are graduates and students of the two imperial universities, 17 are women, and large numbers are members of influential families. There is no question but that Japan is in real danger of internal trouble from communist sources. The repressive measures which the government has taken would have been taken under similar circumstances by any other government in the world, and perhaps even more repressive measures would have been employed by most governments. But it was the contention of Mr. Kagawa's original article that the increase of communist agitation is due to the increase of social injustices. And if this is true, not repression but reform will be found the only successful method of dealing with the situation.

America's Dreyfus Case

THE American counterpart of the Dreyfus case is the case of Tom Mooney. Some day it will make an ugly chapter in the history of American jurisprudence. Perhaps it should rather be made a chapter in a lurid volume on the willful perversions of justice in the service of prejudice and selfish interest. Thirteen years ago Tom Mooney was convicted of having thrown a bomb, with fatal effect, during a Preparedness day parade in San Francisco, and was sentenced to death. The sentence was commuted to life imprisonment. Subsequent evidence made it apparent that Mooney was convicted on perjured testimony.

It was a labor case. Mooney had been active as a labor agitator. From the standpoint of certain large interests, he was a troublesome man to have at large. Public opinion was aroused against him by all the arts of sinister propaganda which are at the service of those who have the money to pay for them, with the result that he was tried in an atmosphere in which justice would have been scarcely possible even without the introduction of perjury as a factor. The judge was honest and the jury, equally uncorrupted, was swept off its feet by the torrent of carefully stimulated prejudice and false evidence.

Within the past few days considerable interest has attached to the revelation of a six-year-old death-bed confession supposedly made by one Lewis Smith that it was he who planted the bomb and that Mooney had nothing to do with it. Whatever credence [illegible] belated evidence may ultimately be found to deser[ve] it adds nothing to the previously existing certain[ty] that, whoever placed the bomb, it was certainly [not] Mooney. The facts supporting this conclusion are, [in] the aggregate, overwhelming. If they are not enou[gh] to prove Mooney innocent of this crime, no accus[ed] man can ever be proved innocent of anything. T[he] documentary evidence impeaching the state's w[it]nesses and proving a conspiracy to suborn perjury [is] unquestionable. A photograph taken on the day [of] the crime (and, as shown by the face of a jewele[r]'s clock, four minutes before the fatal explosion) sho[ws] Mooney at a spot remote from the place where t[he] bomb was thrown. The judge who tried the case, a[nd] who at that time believed Mooney guilty, declar[ed] two months later that the facts which had come [to] light in the interval invalidated the testimony up[on] which the verdict was based and demanded a n[ew] trial. He has ever since continued to maintain th[at] the convicted man was innocent. Within the past ye[ar] he has said publicly, "I am here to testify to what I have repeatedly said, that Tom Mooney is innocen[t] and ought to be pardoned. The Mooney case is o[ne] of the dirtiest jobs ever put over and I resent the fa[ct] that my court was used for such a contemptible pie[ce] of work." But Mooney has been in San Quent[in] prison for thirteen years, and is still there.

Six months after the trial, the attorney general [of] California, after reviewing and summarizing th[e] grounds for believing that an injustice had been don[e] wrote to the supreme court of the state: "Believin[g] that justice will be subserved by a retrial of this cas[e] as the representative of the respondent I hereb[y] stipulate and consent that the judgment and orde[r] heretofore entered in this case by the trial court b[e] reversed and the cause remanded for a new trial." But there never was a new trial, and Mooney is st[ill] in prison.

In 1918, President Wilson, realizing that the i[n]ternational publicity which had been given to the ca[se] was adversely affecting sentiment throughout th[e] world, appointed a commission of seven members, i[n]cluding the secretary of labor, to make a quiet i[n]vestigation. The commission reported that the e[vi]dence, taken as a whole, "must shake confidence i[n] the justice of the conviction." It referred to the di[s]credited testimony of the state's most important wi[t]ness, Oxman, and concluded, "When Oxman was di[s]credited, the verdict against Mooney was discre[di]ted." It pointed out the incongruity between ou[r] profession of a high moral purpose and a love o[f] justice as motives for our participation in the war an[d] the failure of our own courts to protect this repre[-]sentative of labor from false accusations and fro[m] the misuse of the instruments of criminal justic[e] against labor by its enemies in an industrial conflic[t]. The President himself urged the governor of Cal[i]fornia to "postpone the execution of the sentence o[f] Mooney until he can be tried upon one of the othe[r]

dictments against him, in order to give full weight d consideration to the important changes which I derstand have taken place in the evidence against m." But the important changes in the evidence have oduced no important change in the status of Mooney a convicted criminal and a prisoner for life. He s had no new trial and he is still in San Quentin.

The captain of detectives of the city of San Fran-co, who was specially detailed to investigate the reparedness day explosion, expressed himself in 24 in a letter to Mooney as "convinced beyond y question of doubt that your rights were violated d that you were entitled to a new trial. This is not ssible now, because of legal limitations, and your ly available relief is executive clemency, to which am convinced you are fully entitled." But up to te he has not gotten it. The governor has offered ooney parole, which he will not accept. To do so, says, would be an admission of guilt.

The police captain who worked on the case favors rdon. The district attorney says that there should a new trial if it were legally possible and that "if ew trial were granted there would be no possibility convicting Mooney or Billings." (The case of Bill-gs is substantially the same as that of Mooney.) All living jurors who gave the verdict of guilty have ted in the statement that the evidence now avail-le completely discredits the testimony upon which eir verdict was based, and they petition the gov-nor to pardon Mooney. But Mooney is still in son.

What's the matter? Who knows? Governor Young, 1927, expressed the opinion that the agitation in vor of clemency to Mooney was "largely because his prominence in former years as a rather mili-nt dissenter from the established order of things, ther than for causes immediately connected with his al." "Of course," he said, "I know the latter will ways be alleged reasons for appeal to clemency, but seems to me that that matter has been threshed er so frequently that it would be unwise to reopen just now." In other words, the more often a man s been proven innocent the more unwise it is to pen the question of his guilt. Perhaps so. Or is that the Catholic archbishop of San Francisco, the piscopal bishop of California and the rabbi of the ding Jewish temple are all suspected of having a cial prejudice in favor of Mooney as "a rather litant dissenter from the established order of ings"? Such unanimity of sympathy with dissent om the social order, and from such sources, is truly nderful!

It is little to be expected that the mere discovery the identity of the man who actually threw the mb can add much weight to this formidable body opinion—especially when it comes clouded with e uncertainty which always attaches to a death-bed nfession reported after a lapse of years. It is worth mething, to be sure. It may turn out to be worth good deal. If it does, so much the better. But meanwhile, Mooney is still in prison, and has been for thirteen years, for a crime which was fastened upon him by perjured testimony purchased by those to whom it was worth money to have him safely out of the way. Waiting—for what? Perhaps for some Zola whose *"J'accuse"* can put behind the facts that have been known almost as long as Mooney has been in prison a passion and a moral fervor which will compel action.

Mr. Hoover's Peace Program

PLAINLY, in the march toward permanent world peace America has found a leader who is set on going forward. Mr. Hoover is not content to leave the situation regarding international relations where it is, gratifying as that situation has recently become. Neither is he satisfied with the advances toward a peaceful world order which his administration has already registered. Nor is he willing to rest in contented contemplation of the results that may come out of the naval disarmament conference which will meet in London in January. Setting the peace of the world on a firm foundation is a task so immediate and so exacting that the President is determined that there shall be no pauses until the achievement is complete. His Armistice day speech became, therefore, a call to his countrymen and to the world to go forward. In the main, it was a call so clear that a national response seems certain. The more disappointing was it, therefore, that the President allowed a few elements to slip into his address which are sure to prove confusing and, in the long run, opposed to the main purposes which he espoused.

The setting for the President's Armistice day speech was a stirring one. The day itself created a national mood of solemnity and expectation. The second decade since the return of peace was opening in a new atmosphere of international good will. Mr. Hoover's own efforts had done much to assuage the differences between Latin America and the United States. The evacuation of the Rhine and the adoption of the Young plan had at last brought Europe, in M. Briand's phrase, to the actual "liquidation of the war." And the visit of Britain's premier to these shores had shown the world the determination of the two greatest powers to work hand in hand to set up a world society marked by friendship, orderliness, and ultimate reliance on reason and justice.

With this record of recent accomplishment behind him, Mr. Hoover would have followed precedent if he had devoted his Armistice day speech to the reiteration of high-sounding phrases in scorn of war and to a review of his own contributions to the cause of peace. He did nothing of the kind. In fact, he kept so far away from the resounding phrases that some, who forget that Mr. Hoover is an engineer and not an evangelist, may have felt his speech lacking in the emotional qualities expected in an Armistice day address. But Mr. Hoover gave the world something

far better than an emotional appeal. He gave it a program of action.

As in the case of his conversations with Mr. MacDonald, the President insisted that his countrymen should recognize the presence of a new base-line for all international planning and action. This base-line, which had come into legal existence since the previous Armistice day, by the final ratification of the pact of Paris, he spoke of as a "realignment of the mind of the world." Because of this mental realignment, a new program of activity must follow. "Peace," said the President, "is not a static thing. . . . Progress toward peace can be attained only as a result of realistic practical daily conduct amongst nations." What were the "realistic," "practical," and "daily" points of the program which the President held before the nation?

They were four in number. Following the order in which he presented them, they were:

First, the strengthening of the state department, in order that it may have more adequate resources wherewith to carry on its work. It is a scandal that this department, which is the outstanding "department of peace" in the national government, should be forced to drag along on the skimped appropriations which are now given to it. Proposals to bring it up even with the demands of the post-war world have been before congress for years. The President obviously hopes that these proposals may lead to definite action in the approaching regular session of congress, as they should.

Second, Mr. Hoover declared for the conclusion of treaties "providing methods for reference of controversies to conference, to inquiry as to fact, or to arbitration, or to judical determination." Later on Mr. Hoover amplified this by saying that "what we urgently need is a further development of methods for reference of unsettled controversies to joint inquiry by the parties assisted by friendly nations, in order that action may be stayed and that the aggressor may be subjected to the searchlight of publlc opinion." Adequately to discuss all that is involved in this proposal would require a complete editorial in itself. In this summary it is sufficient to say that what this means is that Mr. Hoover recommends that the United States serve formal notice on the world that, in the event of crises endangering the peace, to maintain the principles of the pact it will hold itself in readiness to go into conference with the other nations, unless the difficulties involved yield readily to solution by arbitration or judicial procedure. The promise of such conference, once it is made, is enough in itself to set at rest the last doubt in the minds of other nations as to what the United States would do in case a state threatened to shatter a state of general peace.

Third, the President held that there should be a recognized codification of international law—a task that becomes immensely simpler and brought into the range of things that can be accomplished within the next few years by the elimination of rules of warfa from the number of necessary laws.

Fourth, Mr. Hoover would have the United State adhere to the world court. Why, after the actio taken at Geneva in September, he should hav thought it necessary to persist in attaching reserv tions to our adherence is difficult to see. In the ligh of the revised statutes of the court, and the specif disavowal of the right to use force to establish its d cisions, there is no reason why American adheren should not be swift and without reservations of an kind.

Here is a definite, practical program. Any citize any organization of citizens can see this without an blurring of vision. Seeing it thus, in all its concret ness, it is easy for the common soldier to pick out h part of the battle-line. And that should be the imm diate result of the President's speech. It should gi every supporter of world peace a clear direction as what are the objectives in the months immediat ahead. Peace workers will thus be saved from wa ing their energies on extraneous and unimporta issues. Let them concentrate on getting these fo things done, and thus help the cause onward.

In addition to this definite program for peace a vance Mr. Hoover included within his speech certa announcements and proposals of unusual internation importance. The most welcome of these was the o which linked the Kellogg pact with Latin Americ relations. Citing as precedent a speech delivered b Mr. Elihu Root in Rio de Janiero in 1907, the Pre dent made unequivocal announcement that the Unite States will not "use war or warlike means to enfor or collect upon private business contracts. It is o settled policy." It is certain that this declaration, i cluding as it does those vital words, "or warli means," will set down a new milestone along the ro toward amicable relations with the Latin republic

Of the proposal which Mr. Hoover made concer ing the freedom of food ships in time of war, the be explanation is that the President's humanitarian se timents, kept alive by recollection of his Belgian e periences, have obscured in his mind the implicatio of his own demand for reliance on the Kellogg pa Mr. Hoover himself put the idea forward with gre tentativeness. Our own feeling in this regard h to do primarily not with the matter of food ships a all. We are quite at one with Mr. Hoover when h expresses his indignation against carrying on war b starvation. But we regard it as impracticable and i consistent to attempt to establish any modifying rul for the conduct of war. Impracticable, because w believe that, after fighting has actually started, n tions will always use any methods that they feel drive to use in order to win. Inconsistent, because we b lieve that, with war outlawed, it is a betrayal of th national purpose and pledge to turn around and pr pose rules by which the outlaw event shall be co ducted. If nations cannot be trusted to keep the pledge not to go to war, how can they be trusted t

low their enemies to be fed? Mr. MacDonald's fusal, in his Guildhall speech two days previous to at of Mr. Mr. Hoover, to consider questions based the hypothesis of a broken pact, is much sounder inking than that of the American President at this int.

One incident connected with Mr. Hoover's speech serves some reflection. The President delivered speech before a meeting of the American legion—organization that has shown itself singularly insitive to most of the purposes to which the major rt of the address was devoted. As the President ade his points it was apparent to the listening radio dience that they were being greeted with only the ost perfunctory sort of applause. But at one point r. Hoover thought it well to insert this single ntence: "I am for adequate preparedness as a aranty that no foreign soldier shall ever step upon e soil of our country." The sentence means much or tle in proportion to the amount of military and val strength which Mr. Hoover regards as necesy to keep foreign soldiers from stepping on the l of our country. Our guess would be that the esident's estimate would not be very high. Be that it may, this single sentence provided the audience th its one opportunity for uproar. It was the one ntiment which swept the legionnaires into a tumult applause. It was, so far as the Washington audice which faced the President was concerned, the t of the evening.

What does that mean? Nerveless pit-a-pats of nd-clapping for definite proposals to build an enring order of world peace; roars of approval for a omise of "preparedness," however vague. Must it t mean that there are Americans who have not beun to comprehend the seriousness of the task of inging a lasting peace among the nations, and who ve no adequate understanding of all that is inlved for civilization in the success or failure of that sk? It must be so. Because it is so, it becomes clear w inescapable is the responsibility on those who *do* derstand to provide in every American community background of understanding and support on which e President can rely as he moves forward.

The Cornstalk

A Parable of Safed the Sage

I WAS in my Garden, beholding the beauty of the Flowers. And there came unto me a woman of Mature Years, and said, I would have speech th thee.

And I said, Let us talk here in the Garden. What th thy soul desire?

And she said, I am most unhappy. My daughter reth for me no more.

And I said, How dost thou know that?

And she said, A few months ago she married; and e and her husband have a Flat not far from my home. And when I ask them to come and spend an evening with me, they have Engagements, or Friends coming.

And I said, How often dost thou see her, or she see thee?

And she said, We see each other nearly every day; but she and her husband are so devoted to each other, they leave no place for me in their Affection.

And I said, Behold the Cornstalk. It groweth up and putteth out a leaf on one side, and then groweth more and putteth out a leaf on the other side. I have kept in my Garden this Stalk of Corn which grew not by my planting, for I think that Corn is one of the Loveliest of Flowers.

And she said, What hath the Cornstalk to do with my Wounded Feelings?

And I said, The joints of the Cornstalk are like the successive Generations, and each joint groweth that it may put out a leaf, and then must it leave the Serious Business of further climbing to the Next Joint.

And she said, That is interesting.

And I said, Each leaf doth consider, or should do so, that there will be Leaves above it that will shut out its Sunlight unless it pusheth forth and gaineth a place for itself in the Sun.

And she said, That may be true, but what about my daughter?

And I said, When thou didst marry, didst thou want thy mother or thy husband's mother butting in every day and lifting the pot-lid or asking thee to call off thine engagement at night that she might be amused.

And she said, That was different.

And I said, It is always different yet ever the same.

And I said, Harken unto me, and I would that a thousand selfish parents would listen in while I speak plainly unto thee. When people get to be as old as I or thou (and how much soever older I may be than thou is nobody's business) he or she should have joy in his or her children, but it should not be a selfish joy. Put out a Leaf of thine own, and push it into the Sun that it may thrive. Cultivate a good bunch of interests that are thine own, and see to it that thou derive not thy life from the sucking of the blood of thy children.

And she said, Thou dost accuse me harshly. I suck not their blood; on the contrary, I help them Financially.

And I said, I hope that thou helpest them more than thou harmest them Financially. But permit them to live a Life of their Own.

And she said, Shall I then cast off my daughter?

And I said, For this cause shall a woman forsake her mother and cleave unto her husband. Nevertheless, if thou set thy children a Good Example of Unselfishness, it shall be well with thee.

And she said, Dost thou practice what thou preachest?

And I said, Sure thing.

The New Church of Scotland

By Henry Sloane Coffin

IN THE RECENT REUNION of the United Free Church with the Church of Scotland there were several principles at stake which are of interest to all churches.

One of these is the relation of church and state. Not long ago the Church of England was not allowed by the house of commons to adopt a revised book of common prayer which her bishops and convocations had voted by substantial majorities. Under such conditions the church is not at liberty in her own house, but must submit to Caesar. More recently Italy not only recognized the autonomy of the Roman Catholic church but accorded the pope rights of temporal sovereignty. In this instance the church is accorded more than that to which her spiritual nature entitles her. In the United States of America we think that we have a complete separation of church and state, but when a church modifies her constitution, however little, a minority may appeal to the courts and possibly win a decision, putting it in possession of the property. This was done by the supreme court of at least one state when in 1906 the Cumberland Presbyterian church united with the Presbyterian Church in the U. S. A.

I

In Scotland most of the divisions in the church had arisen from the interference of the state in her spiritual affairs. The Church of Scotland was an established church and could not alter her standards without the consent of the British parliament. Must she go to parliament and beg to be made free? In that case the state would create the church—a conception repugnant to churchmen. Or could she announce her own spiritual independence as inherent in her nature and induce parliament to recognize it?

The United Free church had asserted such independence of state control, but she had found to her cost in 1904 that a minority could contest the action of an overwhelming majority in her general assembly in the civil courts, and, while losing in Scotland, gain on appeal to the English law lords a decision which awarded the property of the former Free church to a mere handful, popularly known as the "Wee Frees."

The reunited church wished to remain the national Church of Scotland, embracing as she does the vast majority of the population; and at the same time she wished liberty from both parliament and the courts in the management of her affairs.

This has been achieved. In an act passed in 1921 parliament did not confer freedom on the church but accepted her own statement of her spiritual independence. The relative articles, which reflect honor both on the church which framed them and on the state which acknowledged them, read:

> This church, as part of the universal church wherein the Lord Jesus Christ has appointed a government in the hand of church office-bearers, receives from him, its divine King and Head, and from him alone, the right and power subject to civil authority to legislate, and to adjudicate finally, in matters of doctrine, worship, government, and discipline in the church, including the right to determine all questions concerning membership and office in the church, the constitution and membership of its courts, and the mode of election of office-bearers. Recognition by civil authority of the separate and independent government and jurisdiction of this church in matters spiritual, in whatever manner such recognition is expressed, does not in any way affect the character of the government and jurisdiction as derived from the divine Head of the church alone, or give to the civil authority any right of interference with the proceedings or judgments of the church within the sphere of its spiritual government and jurisdiction.
>
> This church has the inherent right, free from interference by civil authority, but under the safeguards for deliberate action and legislation provided by the church itself, to frame or adopt its subordinate standards, to declare the sense in which it understands its confession of faith, to modify the forms of expression therein, or to formulate other doctrinal statements and to define the relation thereto of its office-bearers and members, but always in agreement with the word of God and the fundamental doctrines of the Christian faith contained in the said confession, of which agreement the church shall be sole judge, and with due regard to liberty of opinion in points which do not enter into the substance of the faith.

These articles are part of the basis on which the reunion has been consummated. The king still remains pledged by his coronation oath to maintain Presbyterian government in the Church of Scotland and is a member of the church, worshiping in his congregations when he is in Scotland. If he or his representative attends the general assembly, it is as an honored guest. The sentences in the plan of union which treat of the monarch's relation to the general assembly read:

> The general assembly will loyally welcome the sovereign should it be the royal pleasure to attend in person; or, failing the sovereign, a lord high commissioner as the royal representative. Neither the sovereign nor the lord high commissioner as such is a constituent member of the assembly.

What would a Stuart king have said of this relation of the sovereign to the church? And how generous the attitude of the British government of today in its attitude towards the church as compared with its predecessors so late as 1843!

In claiming her own spiritual independence, the church does not abate her witness to the obligation of the state to fulfill the law of Christ. Nor does she fail to acknowledge her duties to the state. A further article sets forth:

> This church acknowledges the divine appointment and authority of the civil magistrate within his own sphere, and maintains its historic testimony to the duty of the nation acting in its corporate capacity to render homage to God, to acknowledge the Lord Jesus Christ to be King over the nations, to obey his laws, to reverence his ordinances, to honor his church, and to promote in all appropriate ways the ki

dom of God. The church and the state owe mutual duties to each other, and, acting within their respective spheres, may signally promote each other's welfare. The church and the state have the right to determine each for itself all questions concerning the extent and continuance of their mutual relations in the discharge of these duties and the obligations arising therefrom.

This is the happy solution of a church at liberty her own house and in cordial comradeship with the te to whose spiritual responsibilities she bears wit-

II

A second question is the relation of the church to historic faith. The Church of Scotland had seen Presbyterians in England after the Commonalth become Arians, and develop into a small and longer growing body of religious intellectuals. e was resolved not to hazard her trinitarian heritc. This is safeguarded in the first article appended the uniting act—an article which the reunited rch is pledged not to alter.

The church has always regarded the Word of God he Bible as her ultimate authority. She has been ful not to identify the Bible and the Word of d. The Scriptures are a literary record of man's gious experience through which the divine self-elation is discerned by the Spirit-guided fellowship believing Christians. She has not used the unfortate word "infallible," which has often confused ught as to the authority of the Bible. The ques-n now asked of ministers at their ordination runs:

> Do you believe the Word of God, which is contained in the Scriptures of the Old and New Testaments, to be the supreme rule of faith and life?

The church has not attempted to formulate a new ed. She is attached to the Westminster confession faith, which her representatives helped formulate, d which has been her doctrinal standard and the ndard of other English-speaking Presbyterian rches throughout the world. But she has no in-tion of binding herself or her ministers to a sev-enth century statement of the Christian faith as final formulation of theology. In the article on r own freedom she has asserted her liberty to re-e her confession, and she asks subscription of her nisters in the following question:

> Do you believe the fundamental doctrines of the Christian faith contained in the confession of faith of this church?

The Church of Scotland is blessed with clear-nking and scholarly theologians. Her present doc-nal position has been phrased with the utmost care, th in what it says and in what it omits, in the pre-ble to the ordination service adopted in this re-on. It reads:

> In this act of ordination the Church of Scotland, as part of the holy catholic or universal church worshiping one God—Father, Son, and Holy Spirit—affirms anew its belief in the gospel of the sovereign grace and love of God, wherein, through Jesus Christ, his only Son, our Lord, incarnate, crucified, and risen, he freely offers to all men, upon repentance and faith, the forgiveness of sins, renewal by the Holy Spirit, and eternal life, and calls them to labor in the fellowship of faith for the advancement of the kingdom of God throughout the world.
>
> The Church of Scotland acknowledges the Word of God which is contained in the Scriptures of the Old and New Testaments to be the supreme rule of faith and life.
>
> The Church of Scotland holds as its subordinate standard the Westminster confession of faith, recognizing liberty of opinion on such points of doctrine as do not enter into the substance of the faith, and claiming the right, in dependence on the promised guidance of the Holy Spirit, to formulate, interpret or modify its subordinate standards: always in agreement with the Word of God and the fundamental doctrines of the Christian faith contained in the said confession—of which agreement the Church itself shall be the sole judge.

Here is a painstaking attempt to combine loyalty to the historic Christian tradition in both Bible and creed with room for progress under the leading of the living God of truth and with reasonable freedom for individual interpretation of the church's faith.

III

A third feature of the reunion is the attempt to supply an adequate ministry for the entire population of the land, and to give that ministry sufficient financial support. At the reformation the Scottish church was deprived of most of her property by the nobles. These landed proprietors were obliged, however, to undertake financial obligations for the maintenance of the parish kirk and the stipend of its minister. This had brought on conflicts between them and the church authorities in the past which had been settled by various statutes in the nineteenth century. Now the church has undertaken to get from these heritors a fund in lieu of these obligations which shall be her own to administer. This income will not amount to more than one-eighth of her total budget for church maintenance.

This fund is not to be used for the benefit of a few parishes, but it is to be combined with a sustentation fund to which every congregation must contribute, and from this combined maintenance of the ministry fund each regular charge of the church is guaranteed a stipend of four hundred pounds and a manse. The church has authority to insist that every congregation shall raise its proportionate quota for this fund. If a congregation does not give in accordance with its resources in the eyes of the presbytery under whose supervision it is, that presbytery has authority to refuse to install a minister until it is assured that the congregation is doing its full duty both towards the stipend of its own minister and towards the general fund. This is enacted "to secure the maintenance of religious ordinances throughout the land, so that the strong may be enabled to help the weak in a systematic as well as in a brotherly manner."

It is possibly easier for a church in so small and homogeneous a land to be thus socially minded in providing for her ministers than for churches in our much larger and more varied country. But surely

the Church of Scotland has adopted the correct principle. It might have to be modified here, making similar funds cover more limited local areas. An adequately supported ministry maintained by the colle tive generosity of the whole church is certainly example worthy to be followed.

Why I Hesitate to Seek a Church

By an Unemployed Minister

I AM a preacher without a pulpit. If I were true to the instincts of my calling I should be frantically seeking a church by diligently scanning the denominational papers for possible vacancies, writing letters to all my ecclesiastical acquaintances, and endeavoring to intrude myself into the pulpit of every vacant church as a "candidate." But I am doing none of these things. I do not possess the current yearbook of my denomination, which lists the salary paid by every church, and I read our church paper only occasionally. Several faithful friends have recommended me to a church or two, but my rather lackadaisical response to their good offices has discouraged further efforts on their part. They say that I do not want a church, and I suspect that they are right.

Yet I cherish no peeve against the ministry. The fifteen years which I spent in the pastorate were not wasted. I am deeply grateful to the church for the fashion in which it has polished my rough corners and given me an intimate introduction to life. My life is richer because of the varied disciplines which the pastoral office imposed upon me.

Lure of the Pulpit

In several ways a return to the active ministry would be to my advantage. My family and I are both hungry for the human contacts which a church makes possible. After living for years at the center of a group of people we feel rather lost without the responsibility for various individuals which the pastorate involves. A call to a pulpit would be to our financial profit. Living by one's wits is good fun, except that the family finances sometimes scrape bottom in a nerve-wracking fashion. Churches rarely enrich their pastors, but they do pay a living salary, and the minister is sure of getting his money. In moments of depression we sometimes yearn for the regular check from the church treasurer.

But I am not ready to go forth in hot pursuit of a "call" to a pulpit. If some church should spontaneously offer me its pastorate I would give the matter serious consideration and I might accept—but such miracles do not happen to the unemployed parson. If I am to have another church I must bestir myself about the matter, and that I am loath to do. Fear restrains me—fear of myself and fear of the demands which a church would properly make upon me. At the age of forty, one ceases to fool one's self. The years have revealed much concerning my own inclinations and the habits of churches.

At heart, I am a humorist. As I strive to pen trate to the realities of life my sense of the ridiculo finds much to feed upon in the inconsistencies whi I discover along the way. Many phases of chur activity move me to mirth. What is the connecti between the cause of religion and the labors of t ordinary Ladies Aid society? I have never been a to approach a board of deacons with becoming sole nity. Ecclesiastical dignitaries provoke me to lau ter. Habitually do I discount pious words to get their real meaning. Even at funerals I detect ma incongruities, although I have trained myself to ke a straight face. Frequently I laugh at myself. seems strange that a man such as I should stand the pulpit and preach at the other fellow. Some s that I lack dignity. Probably I overdo the busine of trying to be natural.

Saying the Expected

One cannot preach without revealing one's self. cannot check my sense of humor with the head deac before entering the pulpit. My quizzical turn of mi peeps out through my public utterances. Young pe ple enjoy what I have to say, but the older pillars the sanctuary miss the pious words and phras which have been sanctified to their ears through ma repetition. My tongue refuses to say the expect thing. On Mothers day I cannot rhapsodize o grandma's virtues. My love of country is not t sort that shines on patriotic occasions. No souls ha been saved under my preaching. Instinctively sympathies are with the flesh and blood sinner rath than the plaster of paris saint.

In the pastorate I enjoyed more than my share melodrama. A promising young man committed s cide in the prayer-meeting room of one of churches. I discovered the body, and handled an savory situation as best I could. A few years later pair of seventeen-year-olds on the eve of parentho were left on my doorstep. I maintained the conve tions by marrying them, and then worked for ni months to get them to fall in love with each othe On another occasion I assisted a young man to esca from a domineering mother in order to elope with h legal wife. A succession of wild boys and waywa girls have been under my supervision. Young peop interest me. Their genius for getting into scra leads to frequent collisions with reality.

Vivid experiences such as these mentioned ha quickened my hunger for contact with life in its mo

intimate aspects. The routine operation of ecclesiastical machinery bores me. As a pastor my instinct is to get beneath the surface of life. In my encounters with matrimonial trouble I try to go behind the ostensible grievances to the real causes of friction. Sometimes I have aspired to prevention rather than cure by frankly discussing the realities of marriage with young people who were about to embark upon wedded life. The couples who took that medicine have all stayed married. Sometimes the experience of grief opens the way for the straightening out of tangled lives. Instead of ladling out sympathy I seek to awaken courage. Generally I follow the advice of a fellow pastor who admonished me, "When a woman comes in to complain about her husband, give her a good razzing and send her home." An informal alliance with a psychoanalyst afforded me much aid and sympathy for several years.

Getting Beneath Life's Surface

The frank facing of life made my days interesting, but it diminished my efficiency as the administrative head of a church. I had to drive myself to the more commonplace tasks. People who were willing to take even a sideways glance at reality fascinated me, but the smugly self-satisfied bored me. I am a poor actor. My boredom was obvious, and it gave affront to some people who considered themselves important. Women with fanciful ailments or a mere desire for attention complained of the meager measure of sympathy which I extended them. Many of our older women are so trained in self-deception that a realistic view of life is terrifying to them. The more I play the rôle of father confessor, the less adept do I become as a handshaker. If I were to assume the pastorate of another church I would inevitably take an occasional plunge beneath the surface of life. Such a procedure irritates the more self-satisfied saints. I am spoiled for superficial pastoral work—which is all that most churches desire.

Tasks That Do Not Inspire

Knowing myself, I fear the mold into which a church would seek to cast me. Self-preservation is the first law of every institution. A church must needs take itself seriously, or else perish. A pastor is expected to do homage to the organization which he serves, and to render proper respect to its officials. The happiest ministers are those who are sincerely in love with their congregations. It is at this point that I hesitate. Between my sense of humor and my instinct for reality there are only a few churches to which I could render whole-souled devotion. I am no longer inspired by the task of enlisting members, raising budgets, and promoting the prosperity of an ecclesiastical organization. Such activities are essential to the life of a church, but someone else can do them better than can I. The job of a religious promoter does not appeal to me.

It is much the same with preaching. I love to expound my ideas, but they are not those which most congregations wish to hear. The average church desires a complicated and high-sounding message from its pulpit. My faith seems too simple to be worth while. I believe that there are many paths by which we may find our way into the presence of the higher power called God. Often forgetting self and finding God prove to be one and the same thing. When we face life bravely this higher power affords us both comfort and direction. Through courage we discover a meaning in the world about us. The life which Jesus taught is the one sensible way of getting on with each other. This faith has served me well, and I would gladly preach it to others.

In my early ministry I sought to please the older people by phrasing my beliefs in the accepted lingo of conventional piety. When translated into the language of the past any sort of theology can be made acceptable to the conservative souls who are the backbone of most churches. It is not the ideas which register upon their ears, but the old familiar phrases. But experience has taught me the futility of acting a part which is foreign to my nature. When I undertake to speak an alien tongue I become unreal and affected. As a pious preacher I am a hopeless fizzle.

Preaching the Old Slogans

Public speech which does not express the thoughts upon one's mind is a futile waste of breath. I am only effective when I use my natural vocabulary. But modern ideas clothed in modern language are almost painful to those who have been nurtured on the religious slogans of another day. They find my preaching more irritating than inspiring. I do not blame them. The new words do not mean any more to them than the old ones do to me. But if I am to enjoy myself in the pulpit, I must speak in my own way. Unless a preacher would sell his soul, he must be true to himself.

The ministry is overcrowded with men who are willing to give the ordinary congregation just what it wants—personal admiration, zealous administration of ecclesiastical routine, and conventional preaching. Why should I seek to thrust upon a church that which it does not want—an honest and frank facing of life? If a sophisticated church in quest of a realistic preacher should discover me, I should be pleased to give it of my best. In the meantime my liabilities are only a little in excess of my current assets, I am taking on flesh, life is interesting—and so why should I court trouble by seeking a church which does not really want me?

Poets

THEY weave a bit of sorrow here,
A thread of beauty there,
And blend them well together
With a shuttle made of prayer.

CATHERINE CATE COBLENTZ.

The Simmering Balkans

David Bryn-Jones

FIFTEEN years and more have passed since those shots rang out in Sarajevo which were the signal for the world war. A week ago I stood on the very spot on which the half-crazed youth, Gavrilo Princep, had stood when he became an instrument of grim and tragic destiny in 1914. For some days I had wandered in Hungary and in Yugo-Slavia, seeking information, meeting some of the leaders in finance and politics in these countries, and trying to piece together into a coherent picture the facts and the impressions that came. Sarajevo helped enormously although indirectly. It is almost true to say that Sarajevo is the Balkans in microcosm.

Sarajevo

It is a curiously attractive town. Situated in a narrow valley, on three sides it is hemmed in by rugged and lofty mountains. Its houses straggle upward among the rocks of the lower slopes for a few hundred feet. Here are to be found a mixture not only of races and tongues but of religions, of cultures, of civilizations even. Dark veiled Moslem women mix with flapper-like young women of other faiths or of no faith. Sometimes the dark veil hides the face of a young woman wearing knee-high skirts and Paris heels, making an incongruous combination. The Ford car rushes past the bullock cart in the narrow streets, and the oriental bazaar is within a stone's throw of Bata's chain store shoe shop. Bata has done for shoes in the Balkans what Ford has done for the automobile in America, and although Bata's shoes come from Czecho-Slovakia, it is interesting to find that Bata comes from New England. We visited Greek Orthodox and Catholic churches and a Moslem mosque on the same morning. They, too, were within a stone's throw of each other. Mountaineers with their medieval costumes were almost as numerous as Moslems wearing the red fez.

How in a town of 60,000 could these people live together? How often must the actions of one group, racial or religious, threaten the susceptibilities of another? One could see the problem after an hour's walk when we began to wonder whether, perhaps, we were intruding upon some holy place where the unbeliever was not welcomed. That is the problem of the Balkans, only involving not 60,000 people but forty million, and with conflicts of economic interest that are probably more acute than they can be in placid Sarajevo!

Hungary

Hungary forms a good introduction to the Balkans. Not that it is Balkan, of course. How the proud people of Buda Pest would resent being classed with the Balkan peoples! "They are West," so they will tell you, "and the Balkans are East," and the tone implies "never the twain shall meet"! And yet in a curious way Hungary's fortunes are bound up with the Balkans. Hungary lost over two-thirds of her territory and much more than one-half of her population by the Treaty of Trianon, and the greater part of both territory and population she lost to Balkan states. Fate, therefore, has joined its fortunes with those of Rumania and Yugo-Slavia as well as with Czecho-Slovakia.

The temper of Hungary is disturbing. It has not and will not acquiesce in the "mutilation" of its realm. We visited the "Freedom Square" with its four monuments to the lost provinces, saw the Hungarian flag flying at half mast on the central monument upon which was inscribed the creed of Hungary:

"I believe in one God;

"I believe in one Fatherland;

"I believe in one Eternal Justice;

"I believe in the Resurrection of Hungary from the dead."

Twice a day that creed is repeated by the school children of Hungary throughout the land. Coming down the Danube a strange flag was hoisted by our Hungarian boat. I asked my neighbor what it was. His answer—"The flag of Czecho-Slovakia," and then to me, an utter stranger, he added, "That port is in Czecho-Slovakia, it was Hungarian once, it will be Hungarian again."

A Daily Challenge

That does not mean that Hungary intends to challenge the peace settlement by force of arms. But in speech it challenges that settlement daily and hourly, and as Count Bethelen has declared, intends to go on doing so. It hopes, not very confidently, that its challenge will meet with a reasonable response. If it does not, then patriotic sentiment must be kept alive and when changes are in the making (ominous and euphemistic term!) Hungary must be ready. Hence, the recital of the creed, the training of the Levente* and so on.

Hungary is as proud as ever. It demands redress. It is no suppliant begging for mercy nor even for justice. It cannot trust to its own strong right arm, for that arm is paralyzed by the provisions of the peace treaty with regard to disarmament. But there are other weapons—diplomatic, for instance—in the use of which Hungary is well versed. And Hungary has a case. And it has, too, its grievances as, for instance, in relation to the Optants of Transylvania; and unfortunately even in relation to that undoubted grievance, the league has been hesitant and dilatory. Hungary can wait—but for how long?

Passing to Belgrade one finds a different atmos-

* Levente is the youth movement for physical training, compulsory for youths from ages of 14 to 21 who are not in schools or colleges.

phere. One learns to appreciate the other side of the picture. We stood on the fort overlooking the Danube and saw, *so* near on the other side, the territory that once was Hungary! From those hills in the near background Belgrade was shelled in the first days of the war and more than once later. Did any European capital occupy so precarious and dangerous a situation before the war as did Belgrade? Now the frontier is far away!

And the people in that region? Croats, who are Slavs in the main. Belgrade cannot, of course, deny the dissatisfaction of the Croats with the present situation nor do they attempt to deny that the present dictatorship was made necessary chiefly by the acute phase of the Croatian problem. But Belgrade is optimistic (its speech is probably more optimistic than its feelings) with regard to Croatia. It is "a family quarrel," "a matter for internal adjustment" and so on; phrases which gloss over rather grim realities. The dictatorship is temporary—so everyone declares, but no one cares to set a term to it. Dictatorships always begin as temporary expedients. It is always dangerous to predict whether or how they will end.

Yugo-Slavia

Meanwhile there are abundant evidences that Yugo-Slavia is uneasy. I don't think it would be too strong a word to say that Yugo-Slavia is afraid. She is spending on her army far too much for her slender economic resources. Last year (1927-1928) she spent on her fighting services over forty-two million dollars—and that at a time when she was pressed for means to carry out projects of urgent economic importance. There are soldiers everywhere. Sarajevo has the appearance of an armed camp. Belgrade is gay with the gorgeous uniforms of military officers. Rarely does one pass a train on the railways that has not some of its coaches filled with soldiers. Yugo-Slavia could put one million trained men in the field at comparatively short notice—and that, remember, with a population of only thirteen million.

Not that Yugo-Slavia is bellicose. It denies that charge and probably sincerely. So, curiously enough, do all the smaller nations who emerged victors from the war. The truth is, Yugo-Slavia is satisfied with its gains but it is not at all sure of its ability to retain them. It is suffering from a fear psychosis. That explains, in part, its reluctance to face the possibilities of a federal solution of its internal problems especially with Croatia; it explains, in part, its repressive regime in Serbian Macedonia. It does not feel strong enough to be generous, and it hasn't the confidence to be liberal.

And yet with all its disabilities it is putting up a brave fight in some ways. There is an atmosphere of vitality about Belgrade. It is being converted into a city of considerable attractions. It has a splendid situation to begin with; built upon a hill overlooking the wide plains and the broad level valleys of the Danube and the Save. Before the war it had 90,000 inhabitants; it has now over two hundred thousand. Five years hence it will be a worthy capital for a nation of thirteen million people.

Bulgaria

Bulgaria presents a different aspect. It feels as deeply wronged as Hungary but more helpless. It is much more ready to base its expectations upon the bare justice of its case. It is less extreme in its expectations than Hungary. Some day Macedonia may be won back somehow, but that is not practical politics today. Bulgaria would be content if Macedonia received autonomy, and if not content, at least reconciled if the minority provisions of the treaties were applied fairly and sincerely there. The Dobrudja is more important economically, perhaps, than Macedonia (although far less important from the point of view of sentiment and tradition) but Bulgaria has no hope of its return unless some totally unexpected catastrophe occurs. But Bulgarians in the Dobrudja ought to have fair play! I think you see the difference. Bulgaria is not humbled, it is chastened. It feels rather helpless.

And curiously enough, no, naturally enough, nowhere in Europe does faith in the league of nations seem so profound as it does in Sofia. Elsewhere it is easy to find people who speak of the league with hope, in Sofia hardened politicians speak of it with deep emotion. There are reasons and reasons, of course. The two loans, the refugee loan of 1926 and the stabilization loan of 1928, would both have been impossible without the aid of the financial section of the league; the council of the league intervened when a Greek army stood, in part at least, on the Bulgarian side of the frontier, and later the league's commission found Greece to be in the wrong. These and other reasons. But deeper than them all is the feeling that when a nation is as helpless as Bulgaria is, its only hope is in an organization in which reason may have some chance against force, and justice against might. And Bulgaria has justification for trusting in reason!

War Preparations

Not that Bulgaria is prepared to trust to reason entirely! Far from it. It is miserably poor but it still spends over one billion leva (about eight million dollars) on its war services. A small expenditure compared to that of its neighbors, and greater than it would be because it is denied the luxury of conscription and has to pay its soldiers more generously than conscript countries. And yet heavy enough to make it clear that Bulgaria regards the maximum strength fixed by the Treaty of Nevilly as its minimum requirement. It is curious to hear the Bulgarians themselves explain that expenditure—so much greater, for instance, than the expenditure on agriculture in a country where improved agriculture is the crying necessity. If it be suggested, for instance, that since the army is so small relative to other and neighboring armies, it could be reduced still further without making any appreciable difference to Bulgaria's

security, reference will be made to Bulgaria's long and mountainous frontier, and it would almost appear as if the army's main function were to prevent "comitadjis" from crossing that frontier to work mischief in neighboring countries! One suspects that the real argument would be different. A small army may be valuable in certain contingencies—a pawn not without value if the war game is being played by other neighbors. Such contingencies may not arise, may not be in sight even. But you never know and "preparedness" has more than one meaning. But in fairness to Bulgaria let it be stated that compared with the armies of its neighbors its army is little more than a "phantom" army. If it puts some of its trust in its army, is it so different from other nations which make much larger pretensions? "Let him who is without sin . . ."

This is the curious paradox of the present situation in the Balkans and indeed in Europe. The victorious nations are apparently more fearful than the defeated. There seems to be more apprehension in Belgrade than in Sofia, in Warsaw than in Berlin; the victors are the nations who seem doomed to bear the heaviest burdens of military expenditure.

Clearly there is no solution in the realm of practical politics on lines of abstract justice for these Balkan problems. The issues are too complicated and too involved, races are too closely interwoven. To attempt the solution by interchange of populations is the cruelest of expedients. The hope lies rather in the growth of a spirit of give and take—a readiness to make compromises. That spirit is of slow growth. But there are influences that are nurturing it at present—the league of nations, the international court, the Kellogg pact, and, perhaps as important as any one of these, the growth of a conscience in relation to world politics which is one of the most hopeful phenomena of our age.

B O O K S

Protestant Cooperation

CHURCH COMITY. *By H. Paul Douglass. Doubleday, Doran and Co.*, $2.00.

THE notable series of city church surveys made under the direction of H. Paul Douglass for the Institute of social and religious research, of which he is research director in charge of city church studies, has steadily piled up cumulative evidence in support of one conclusion at which the author arrived quite early; namely, that if Protestantism is to succeed in the cities it must develop greatly improved means of effective cooperation between the various denominations as well as a more earnest purpose to cooperate. It is but natural, then, that Dr. Douglass should now turn his attention to an objective and exhaustive study of the present status of organized Protestant cooperation in city church work. The volume under review is the first of a series of three studies dealing with varied phases of such cooperation. Comity, as actually practiced in twenty major American cities and by the Massachusetts state federation of churches, is here scrutinized on the basis of an objective field study by a competent staff. Collateral material gathered from a considerable number of other cities supplements the data thus brought together. The second volume, which is soon to appear, will study social service as practiced by church federations, and the third will present a larger comprehensive report.

"Church Comity" is a study of cooperative church extension. The enormous and rapid increase of population in American cities—seven and three quarter millions in the major American cities and their suburbs during the last census decade—has brought into being for the church such a difficult group of problems that the denominations practically have been compelled to abandon the old unregulated and unqualified competition in the establishment of churches and to devise a technique of cooperation. Competition was not only unseemly, it was becoming mutually ruinous. Adequate religious occupancy of the city, it is becoming clearly recognized, requires both the collective wisdom and the combined resources of all who are engaged in the task of church extension. For the growth of the city involves much more than a mere extension of its boundaries. The newcomers to the city have not settled in the suburbs, leaving the older populations undisturbed, but rather have poured into all parts of the city, driving out the older inhabitants, and thus have caused a constant shifting and redistribution of the population. The church strategist, therefore, is faced by difficult problems connected with the relocation and readaptation of churches to the new populations, as well as with the establishment of new churches. Under the stress of such responsibilities the churches have learned the wisdom, indeed the absolute necessity, of counseling and planning together if they are to hope for success. And, as Douglass points out, it is of no little significance that the term "comity," used to describe the process of cooperative church extension that has been developed, is not really descriptive of the process itself, but rather of the spirit in which it is undertaken.

The contents of the book may be summarized briefly somewhat as follows: An introductory chapter describes the rise and evolution of the practice of comity. Two chapters follow discussing the authority and sanctions under which comity operates, the objectives sought, the scope of its activities, and the groups which participate in comity processes. The four succeeding chapters scrutinize comity in action—the composition and characteristics of comity commissions, amount of time consumed, administrative techniques and discussion procedures, the standards which the practice of comity has developed, and the tentative moves that have been made in the direction of large scale church city planning. In the following chapter, on the basis of this factual investigation, and as a critical background against which practice may be evaluated, the author attempts the formulation of a theory of urban churchmanship. This is, in many respects, the most important and constructive chapter in the book and will be discussed in the next paragraph. The concluding chapter, "Comity Plans for Church Federations," summarizes the entire investigation and is intended to be especially useful to cities desiring to organize a church federation by describing "the phases of comity that have to enter into a practical plan of organization and procedure."

Douglass' theory of urban churchmanship developed in

Chapter VIII, to which reference already has been made, deserves close study. That the projection of a comprehensive and adequate theory ought to be given earnest consideration by ecclesiastical strategists requires no argument. As the author says, "A movement simply ought not to dare to set out to dominate the institutional future of hundreds of churches and to direct the spending of hundreds of millions of dollars without some implied standard, at least, of the adequate churching of cities." And it is extremely doubtful, in the author's opinion, whether the federation movement has mastered the problems of urban churchmanship to an extent that justifies its claim to practical leadership. A good many easy assumptions as to what constitutes adequate churching for cities receive a hard jolt at Douglass' hands. It is difficult to summarize briefly and clearly his proposals. However, in discussing certain factors that have been omitted or neglected in current theories of the churching of cities, he points out that, while the principle of proximity of population has chiefly determined the placing of churches in the past, the characteristic mobility of city populations and their tendency to find churches at a distance from their homes, call for a radical reconsideration of the established policy. The location of churches ought to be determined by the actually available population for the support of a given church rather than by the total population of a neighborhood. From the total population must be subtracted those who will go elsewhere to church as well as those who cannot be reached by any church. The legitimacy and advantage of clustering churches in many, if not most, urban situations, together with a complementary denominational distribution of churches, requires more thoughtful consideration than has been given to this matter. The varied principles governing the churching of down town areas demand further study. And, finally, considerations of institutional adequacy ought to be given a much larger place in decisions as to whether or not an area is well churched than have been accorded them. In this chapter the author gives his readers, especially those who are charged with responsibilities in connection with the establishment of churches, plenty to ponder.

By the time one completes a careful reading of this book he feels that he at least has been exposed to an opportunity to learn just where the church federation movement has arrived in the matter of comity in this year of our Lord. And, on the whole, it is very heartening. Not everything is rosy, of course. "It is into a still crowding and jostling ecclesiastical world that comity tries to instill the practice of gentle manners and the reign of the fraternal spirit," our author reminds us. On the other hand, however, to quote him still further, "it looks as though the practice of comity through the church federations in cities has ushered in a new day for the city church. Cooperative planning in church extension is in actual force in the major American cities and among the major Protestant denominations. Few churches have been organized or relocated during the last ten years without consciously facing the question, How will this affect the churches of other denominations? And a very large number of new or readjusted churches have resulted from deliberate joint agreements on the part of the Protestant forces." When one remembers that it is almost entirely within the last two decades that this development has taken place the progress reported is highly encouraging.

As with everything Douglass writes, this book is a mine of facts with regard to the situation under investigation. Tables and charts help to an understanding and appreciation of these facts. The theoretical portions of the book are based upon a careful analysis of the facts presented and are kept within very modest bounds. "Church Comity" deserves careful study, especially by those who bear responsibilities in connection with city church extension.

CHARLES T. HOLMAN.

Books in Brief

MABEL CRATTY. *By Margaret E. Burton. The Womans Press,* $2.50.

"Official" biographies do not, as a rule, contribute much to our understanding of human personality and achievement. But this study of the late general secretary of the national board of the Y. W. C. A. wisely omits any detailed enumeration of the events of Miss Cratty's life and concerns itself with revealing the woman as she was. Partly it accomplishes this by means of a personality study written, obviously *con amore,* by Miss Cratty's associate, Miss Burton, and partly by excerpts from the speeches, notebooks and letters of Miss Cratty herself. It is a joy to have it this way. For Miss Cratty was a woman of unusual stature, and this treatment gives the reader an adequate chance to see her in her true greatness. Faced by the indifference or opposition of a growingly secularist civilization, the church is seeking more and more for some contribution by women to its thought and effort. Miss Cratty's career is at once a reminder of resources from which the church has cut itself off in the past and a portent of the new potencies that women leaders will bring to it in the future.

RELIGION IN SOVIET RUSSIA. *By William Chauncey Emhardt. Morehouse Publishing Company,* $4.00.

Here is a strangely jumbled book; almost as much so as the situation with which it deals. Apparently, Dr. Emhardt, who is secretary of ecclesiastical relations of the national council of the Episcopal church, is mainly concerned with the validity of the orders, councils, episcopal assignments or elections, and all that sort of thing in the Russian Orthodox church. Consequently, we are given page after page of documentary evidence or legal or journalistic opinion bearing on the acts of Tikhon, the legitimacy of the sobor of 1923, and similar matters, all focusing at last on the question as to whether Platon (as claimed by the Episcopal church) or Kedrovsky (as adjudged by the New York state court of appeals) is the rightful Russian Orthodox archbishop for North America. As to actual description of the religious situation in Russia there is very little beyond the copious quotations from Dr. Matthew Spinka's "The Church and the Russian Revolution." The whole compilation, which closes with nearly a hundred pages of dissertation by a Russian emigré ecclesiastical lawyer attacking the regularity of the now defunct Living Church movement, has a curiously unreal air to any reader who is conscious of the awful struggle which religion—any religion—is having to maintain its existence in Russia these days. When faith itself fights for survival, the question as to whether councils have been regularly or irregularly summoned cannot seem a very burning one.

KOWTOW. *By Princess Der Ling. Dodd, Mead & Co.,* $3.50.

A woman of the Chinese nobility, the recipient of the title of princess from the old dowager empress, writes of her life at home and abroad. The daughter of a diplomat under the old regime, she was educated partly in Europe and partly in China and was, to an unusual degree, an heir to both oriental and occidental traditions and cultures. She narrates her experiences in various European capitals, as well as in China in the days of the Boxer rebellion and later. She has an extraordinary viewpoint and writes with a captivating style.

SELECTIONS, AUTOBIOGRAPHICAL AND IMAGINATIVE, FROM THE WORKS OF GEORGE GISSING, *with notes by his son, A. C. Gissing, and introduction by Virginia Woolf. Jonathan Cape & Harrison Smith,* $3.00.

The life and work of this great but never popular writer could not be more adequately portrayed than by these selections made into a mosaic by his son. His two chief interests, as revealed by his choice of subject matter, were the squalid sections of east London and sunny Italy redolent with the aroma of classical antiquity—a sharp contrast, but blended together by the remarkable personality of Gissing.

THE SHAKESPEARE SONGS, *edited by Tucker Brooke (William Morrow & Co.,* $10.00 *and* $1.50). This is first complete collection of the lyrics of Shakespeare, edited with scholarship and good taste and published in unusually attractive form.

CORRESPONDENCE

[*Letters intended for publication in this department should not be more than* 300 *words in length.—The Editor.*]

Who Elects the Binghams?

EDITOR THE CHRISTIAN CENTURY:

SIR: There is a bit of history in regard to the present revelations concerning Senator Bingham's tariff activities which is at least thought-provoking.

In the fall of 1925 Senator Brandegee of Connecticut died. The Republican machine selected Hiram Bingham as its candidate for his successor. A small group who had known Hamilton Holt, the former editor of the Independent, either personally or professionally, found that he had returned to his ancestral home in Woodstock and persuaded him to allow us to present his name to the democratic convention. This convention nominated him for United States senator. In the election which followed Bingham was elected senator.

At the present time Hamilton Holt is president of Rollins college in Florida, where he is making an experiment in education which is so forward-looking and so fused with an understanding of the motives and aspirations of the human mind and personality that it bids fair to revolutionize American education. After a period of four years in the senate, during which he has voted consistently for every measure of reaction and against practically every measure of liberalism, Senator Bingham has been forced to testify to a senate investigating committee that he took the paid lobbyist of the Connecticut Manufacturers' association as one of his confidential clerks and had him admitted to the secret sessions of the senate finance committee while it was preparing the tariff bill. Bingham had this lobbyist's name placed on the government payroll, displacing the regular clerk, but had him give the salary to the clerk, an act which Senator Robinson termed "falsification of the payroll."

But once more we are about to engage in our national pastime of making one man the scapegoat. We are investigating Bingham. Why him? Any one could have known who Bingham is and what he has been doing for the past five years. Why not investigate the people who sent Bingham to the senate? It happened to be the so-called "respectable" element and the church people of Connecticut who gave him his election. Hamilton Holt carried practically all of the cities of the state, those industrial centers where the mass of the foreign-born and underprivileged classes live, the groups who are known to the descendants of the puritans as the "hordes of the foreign element." One has had to live in New England to know what this means. Practically every one of the "higher" class people in the church in which I served as minister voted for Bingham. The staid, church-going farmers of the state voted for Bingham. Bingham was elected and Holt was defeated by the educated and privileged people of Connecticut.

I think I understand the psychology of this, and because I love and believe in the true function of the universal spirit of religion I wish that a study might be attempted by the church and synagogue to ascertain why people who are personally moral, honest and religious can contentedly allow socially moral and ethical blind spots to exist which prevent them from seeing the implications of electing a Bingham over a Holt until a scandal explodes.

This is no plea for the church as an institution emotionally to jump to the support of a partisan political party, thereby violating the right of the individual to make private and personal distinctions between the men and the issues. But until we are willing to make such a self-examination of our social attitudes and educational programs in the light of universal human considerations it is probable that the young men who dream dreams of a city of God on earth will continue about their accustomed task while "practical" men who think in terms of tariffs and narrow nationalism direct the destiny of America.

Broadway Tabernacle Church, RUSSELL J. CLINCHY.
New York City.

On Behalf of Southern Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: It is difficult to write with restraint concerning the article by Mr. E. DeForest Leach on "The Old Churches in the New South," in your paper of October 16. He speaks with such dogmatism and makes so many inaccurate statements, that I cannot help wondering who he is and what qualifications he has for writing on this particular subject. In speaking of Southern Methodists, Baptists and Presbyterians, he says: "Each of these denominations was started solely to serve the south, for the reason that the south was considered socially and religiously incompatible with the rest of the country." I happen to be a Presbyterian and would like to show the inaccuracy of this statement as regards the Presbyterian church by simply saying that the Southern Presbyterian church was organized on December 4, 1861. At that time, war was on between the north and the south. The southern confederacy had been organized as a separate nation. It was impossible for the Presbyterians in the south to go through the battle line to fellowship with their brethren in the north no matter how eager they might have been to do so.

The organization of a separate church was a necessity, for this reason, even if there had been no other reasons.

Mr. Leach also makes this statement: "A well-known educator is responsible for the statement that there is not a Presbyterian college in the south that can, without the wildest stretch of the imagination, be classed as an efficient institution of collegiate rank." I am almost tempted to offer a reward for the name of this "well-known educator." I happen to be the president of Davidson college in North Carolina, which has been a Presbyterian college for 94 years. It has a faculty of 45 men and a student body of over 600. Practically every member of the faculty holds a doctor's degree, or a master's degree from leading universities in America or in Europe. The college is a member of the American association of colleges, and is on the approved list of colleges of the Association of American universities. I am sure that we would rather have the judgment of these great rating agencies than the judgment of Mr. Leach or his "well-known," but unknown, educator. There are other Southern Presbyterian colleges which have a high rating with these great rating agencies. If you wish to publish something about our Southern Presbyterian colleges, we will be glad for you to publish the estimate of the best rating agencies in America, whether it be good or bad, but we do not relish the publication of the

off-hand opinion of some one who evidently does not know anything about Southern Presbyterian colleges.

Mr. Leach also makes this statement: "When Mr. Kenney fell under the suspicion of being too modern he was simply relieved of his pastorate by his presbytery. No questions were asked. No charges were made. No trial was had. He was through, that was all." I do not know all the particulars about Mr. Kenney's case, but I do know Presbyterian law, and it just simply could not have happened that way according to Presbyterian law. I also know the leading ministers in that presbytery. They are among the finest and the most Christian men that I have ever known. They are not in the habit of acting as Mr. Leach says they did. I feel sure that a full explanation of the facts in the case would make it appear in a very different light. Whatever the facts are, if Mr. Kenney feels that he has been unjustly dealt with he can appeal to the synod of Texas, and to the general assembly of the Presbyterian church in the United States.

We Southern Presbyterians are not ashamed of being conservative, but we do try to keep our minds open to the truth no matter whether it is old or new. A great many of us read The Christian Century. We are probably a little more intelligent than Mr. Leach intimates when he says: "There is no question that they lack the intellectual strength which is so generally associated with Presbyterians elsewhere." I go around a little. I even go up north at times. I have had delightful associations with many of my Presbyterian brethren in the north. In connection with the Federal council and other interdenominational movements I have been thrown pleasantly with brethren of many denominations in the north. I may be a bit biased, but it is my deliberate judgment that the Southern Presbyterians that I know (and I know a great many of them) measure up well intellectually and otherwise with any group of any denomination that I meet in the north or elsewhere.

I cannot understand how the spirit of Christian fellowship or Christian unity can be forwarded by the writing or the publication of such an article as the one under discussion.

Davidson College, WALTER L. LINGLE.
Davidson, N. C.

Mrs. Bailie and the A. C. L. U.

EDITOR THE CHRISTIAN CENTURY:

SIR: I note in your issue for October 2 N. E. Hewitt's letter about Mrs. Eastman and her article in your issue for September 11, "Are D. A. R. Women Exploited?" To dispel Mr. Hewitt's suspicions about American Civil Liberty union backing of myself, let me say that the A. C. L. U. has never financed me, though it may back me in spirit.

Cambridge, Mass. HELEN TUFTS BAILIE.

Cursed With Many Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: What are we waiting for? We all are agreed in principle, even our Lutheran brethren. We stand self-condemned. Yet we continue a denominational policy that means suicide to the rural church and disgrace to the universal church. By what process of reasoning do we justify our inaction? While we hesitate, the village and rural religious situation becomes increasingly hopeless.

It is seven years since I left the seminary with the call of God in my heart. It is still there. My first pastorate and my second took me to a small city surrounded by farming communities and rural churches. And every year the fire has been "burning in my bones," until, like Jeremiah, I can no longer keep silent. This letter writes itself far more readily than do my sermons. My amazement has grown with every year at the appalling lack of statesmanship shown by denominational leaders in the last half-century, in allowing an unregulated zeal for missions to plant churches in the middle west as promiscuously as the filling stations occupy every vacant lot. With no vision of the future, home mission money has literally poured into communities, money given "to the Lord" by sacrificing Christian people, for little more cause than to have the denomination represented in strategic places. Thousands of dollars of missionary money has been wasted in this fashion. And when I say "wasted," I have due regard for the motives which prompted the expenditure. But I justify the statement by the further assertion that thousands of dollars are still being wasted annually, and we, who are in the midst of the fields, and who administer this money, are helpless to prevent the waste, simply because we are caught in a "system" over which we have no control. The waste would be even greater if we refused to continue the expenditures, for the churches would then cease to function.

Let the skeptic in these matters visit the rural districts within forty miles of the county seat where I am a pastor. And this is not an exaggerated situation, for we live in one of the richest farming districts in the United States. Our farms are small and well cared for and the farmers are in the main prosperous in spite of farm "relief." In this district there is not a single rural or village church that compares favorably with any one of twelve town churches. In practically every rural parish home mission aid is given or the church is supplied by a pastor from some distance, which means the church is a "preaching point." Thousands of dollars are given in the form of aid every year. Yet not one cent of home mission money is really necessary. These people are fully capable of financing their own churches, if they are given half an opportunity.

Nor is the economic waste the most heartbreaking. The parishes are so divided and subdivided that the leadership is weak, the program so necessary to challenge young people is almost entirely absent, and there is little about the little ill-kept, ill-manned church to attract the youth of the farms. With up-to-date schools and brick cooperative creameries, the rural religious condition with its dilapidated churches cannot command respect.

Here is a typical community, strictly rural, prosperous and intelligent. It has three churches within a mile radius. Not one of them has a resident pastor. Not one has a program for the religious life of the community. Leadership, talent, energy, money are divided into three bodies. Yet socially they are one. Economically they are one. Young people of all three churches are intermarrying every year, they unite in club work, in schools, and in everything but the great essential, religion.

What a godsend for that splendid group of people if all three churches could be scrapped, a new church representative of the community be built, a pastor qualified for the work be sent there to live among the people, to lay hold of the lives of the youth, and to lead them all to faith in God. What a godsend! The people themselves would welcome the suggestion, if only the "system" would release them and allow them to do what they and we know should be done.

We would breathe more easily if we supposed that the fault for this situation lay wholly in the past. But it does not. The same denominational ambitions continue to divide and duplicate. Within two years two recognized large denominations have sought to establish their work in the very midst of a parish long since founded and under regular pastoral care, with the result that a new mission church has been built in the very center of the other parish. How long, O Lord, how long will the condition continue?

So we go on against our judgment, against the wishes of the people, against the spirit of Christ. Why? What possible reason have we for this suicidal policy? It is as if we refused to stop an epidemic because we would not be partial to a single physician. But no one has anything to lose. Everyone will gain, denominations and local churches, but most of all the kingdom of God. Why do we hesitate? Why do not the denominational leaders, home boards, act? They could change the face of rural America in one year's time if they would. We cannot do it locally. Will they not do it nationally or by states? This is a call for statesmanship that will mean more to rural America than farm relief for a century. The time has come to act and to act positively. If not, I would not dare to face the responsibility for the future.

Fergus Falls, Minn. CHARLES GERLINGER.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

President Beaven Installed at Colgate-Rochester Divinity School

Rev. Albert W. Beaven, for 20 years minister of Lake Avenue Baptist church, Rochester, N. Y., was installed on Nov. 8 as president of Colgate-Rochester Divinity school, to which office he was elected last spring. Installation exercises were conducted at the Lake Avenue church. The charge was given by Dean C. W. Gilkey, of the University of Chicago. "The first essential to the man who would serve is the dynamic power of Jesus Christ," said Dr. Gilkey in closing his message. Dr. Ambrose Swasey, of Cleveland, scientist and the president of the Baptist Education society, spoke for that organization, characterizing Dr. Beaven as "beloved, honored and esteemed from the Atlantic to the Pacific." Other speakers at the service were Dr. Roland B. Woodward, regent of the University of New York; Rev. Frank W. Padelford, of the Baptist Board of Education; Pres. E. C. Herrick, of Newton Theological institution; Pres. F. C. Eiselen, of Garrett institute; Pres. Harry L. Reed, of Auburn seminary and Rev. Howard Chandler Robbins, of the General Theological seminary. At the evening session, with Dr. Beaven presiding, addresses were delivered by Prof. Kenneth S. Latourette of Yale Divinity school, and Rev. Carl W. Petty, of First Baptist church, Pittsburgh. In returning to the divinity school, Dr. Beaven continues to follow in the steps of Rev. Clarence A. Barbour, president of Brown university, for he succeeded Dr. Barbour as minister of Lake Avenue church when Dr. Barbour became president of the Rochester Theological seminary, and he now succeeds Dr. Barbour, who resigned the presidency of the divinity school to go to Brown, his alma mater.

Mr. Kagawa's New Work In Tokyo

Toyohiko Kagawa has now established a new residence in Tokyo, with Rev. Mr. Ogawa, who is to do the follow-up work in correspondence Bible study administered through the pastors of the local churches, preparing converts for baptism and church membership. Mr. Kagawa will spend about ten days a month in Tokyo, and will preach in the churches there every evening. During the day he will be in his office at the Tokyo City Social bureau, and will conduct committee meetings of the Kingdom of God evangelistic movement, of which he is the head. The annual budget of the Social bureau is eight million yen, of which three-fourths is earned, two million being contributed by the city.

Alva W. Taylor to Discuss Strikes at Chicago Forum

Prof. Alva W. Taylor, sociologist of Vanderbilt university, will discuss "The Industrial Revolution in the South," including the strikes and trials at Elizabethton, Marion and Gastonia, at the Chicago Forum, at the Garrick theater, next Sunday, Nov. 24, at 3 p. m. Prof. Taylor is a nationally known authority on industrial and racial problems. He is chairman of the committee on the church and industry of the Federal council, and a member of the staff of The Christian Century.

Vatican's New Index Bans 5,000 Books

The vatican, on Nov. 5, barred 5,000 books in many languages from Catholic readers. The censorship was promulgated in the form of a new edition of the famous "index of prohibited books," in which every book in the world found unfavorable to the church authorities is listed. The new volume contains 560 pages. The present index indicates that modern books of sensual character have incurred specially hard treatment from the church's blue pencil.

Ford Hall Forum to Hear Many Notables

Famous names and timely subjects mark the 1929-30 program of Ford forum, Boston. The forum now operates as an independent organization, and reports an un-

British Table Talk

London, October 29.

PARLIAMENT reassembled today. Till the prime minister returns, Mr. Snowden will lead the house. Mr. Thomas will unfold tomorrow what he has done to reduce unemployment. Lord Passfield will have East Africa on his hands,

Today Mr. Benn the more urgent problem of India. Mr. Trevelyan may have to deal with the unsettled problem of religious education, upon which a report has just been issued from a church commission. It looks as though Mr. Ben Turner would have much criticism to meet as minister of mines when he comes to deal with the question of hours. There will be no lack of subjects, and probable storms. But the conservatives do not seem very united or cheerful, and the liberals are ready to support labor if it keeps to its present program.

* * *

The Mayor and The Mission

Rochdale is a large manufacturing town in Lancashire, which takes pride in the fact that John Bright was one of its citizens. Its present mayor, Mr. C. E. Dearden, has dared to initiate an evangelistic campaign with the objective "Rochdale for Christ." He takes the position that as a mayor he swears allegiance to God, to the king and to his people. It is therefore his duty to do whatever he can to win the people of the town of which he is chief magistrate for Christ. To this end he called together the church people in the town to make a concerted attempt during one whole week to present the gospel in schools and factories, in church and in the open air. A band of visitors, 1,330 in number with 61 captains, distributed the mayor's message to the 27,000 houses of the town. A week is a very short time and does not afford opportunity for reaching effectively those outside the church, but many were persuaded to give the first place in their lives to Christ. Three results the mayor himself has claimed: a greater unity among the churches, a fuller realization that the duty of "saving souls is not confined to the ordained," a refutation of the charge that the churches don't care about the spiritual and material welfare of those outside. He adds that Rochdale is not yet won for Christ, but a glorious start has been made. Some years ago the town of Ipswich had a mission at the close of which the town was dedicated to the glory and service of God. Such civic movements are full of promise and seem to prove that the chief need is a vigorous personality, free from shyness in religious matters, and ready to give a lead.

* * *

The Church and the Housing Problem

The Magdalen College mission in Somers Town, a very poor part of northwest London, has a vigorous head in the Rev. J. B. L. Jellicoe. Through his enthusiasm the St. Pancras House Improvement scheme was formed. Somers Town is a district, as I know well (I worked ten years near by) in which the housing problem is acute. To do something practical to meet it £100,000 has been collected; certain slums have been razed to the ground, and in their place blocks of flats erected. These were blessed by the bishop of Willesden and Mr. Noel Burton, a member of the government, planted a tree to commemorate the opening. This is one out of many illustrations which might be given of the serious attempts which the churches are making to remove this "open sore" of our civic life, the overcrowding of its people.

* * *

The Passing of Harold Begbie

The death of this writer calls for a tribute of respect and admiration. Begbie was one who counted his pen a weapon to be used for the service of Christ and his poor. Almost every kind of literature he attempted, but he will be remembered as the author of "Broken Earthenware" (American title, "Twice-Born Men"), a book which gave the life story of some converts in Notting Hill. The stories were startling in their dramatic and human interest and more than much theorizing they illustrated the revolutionary power of the gospel. Begbie was a devoted friend of the Salvation army; about its work at home or among the aboriginal tribes of India he was always ready to write. He was the author of the life of General Booth, a book which he undertook and carried through with a contagious enthusiasm. His other works of criticism written by "A Gentleman with a Duster" seem to me of less importance. They were one-sided and often the author discovered the prejudices which he brought. In his estimate of certain divines he showed his strong and almost invincible bias. Those who knew him intimately have reported how gracious and

(Continued on next page)

usually successful season during the past year. Among the speakers for the current season are Bertrand Russell, Abbe Ernest Dimnet, Dr. Clarence C. Little, Henry Sloane Coffin, Vachel Lindsay, John Haynes Holmes, John Cowper Powys, Margaret Slattery, Norman Angell, Harry A. Overstreet and Max Eastman.

Karl Barth Goes To Bonn

It is announced that Prof. Karl Barth, world-famous theologian, has accepted an invitation to the chair of systematic theology at Bonn, Germany. His departure from Münster will transfer him from a comparative backwater to one of the main routes of European travel. Dr. Barth is 44 years of age.

Social Service Experiment In New York

The Social Service Commission of Long Island, N. Y., is holding on the first Mondays of four months an institute for the consideration of some vital problems. Nov. 4 the theme for discussion was "Domestic Finance"; Dec. 2, "The Biology of the Family"; Jan. 6, "Father, Mother and Child"; Feb. 3, "The Spiritual Nurture of the Family." Speakers at these sessions were Mrs. Teresa Speed, Dr. M. J. Exner, Dr. Laurent Feinier and Rev. Harold Holt.

Disciples Dedicate Japanese Institute Building in Los Angeles

The educational building of the Japanese Christian institute, conducted by the Disciples of Christ, Los Angeles, Cal., was dedicated Oct. 27. The chief address was given by Dr. H. H. Guy, former missionary to Japan.

Pittsburgh is Strongly Presbyterian

Pittsburgh, Pa., is reported by the Watchman-Examiner to be the city having the largest number of Presbyterians in its population, the number being 69,538.

Bishop McDowell Lectures At Drew

Bishop W. F. McDowell delivered three lectures to the students of Drew Theological seminary Oct. 22, 23, on "The Minister as Preacher." He will return for other lecture engagements in December, and in January and March of next year.

Ann Arbor Church Has Sent Out 86 Missionaries

The Christian Advocate reports that First Methodist church, Ann Arbor, Mich., has sent out 86 foreign missionaries and 36 ministers. Furthermore, eight of its daughters have married ministers, and 16 of its men and women are, or have been, engaged in other lines of Christian work.

Seamen's Church Institute Celebrates

With a total of over 1,000,000 visits by seamen on its records, the Seamen's Church institute, Philadelphia, began the celebration of its 10th anniversary at a special service on Nov. 4. The institute was established for the purpose of conducting religious and social work among the vast army of men coming on shore from the

BRITISH TABLE TALK

(*Continued from preceding page*)

lovable a man he was. Certainly no journalist of our time has shown himself a more passionate champion of the poor and the oppressed, and no one had a more sincere faith in the gospel as the power of God, able to uplift the hopeless and forgotten children of men.

* * *

And So Forth

Mr. Masefield has published a new novel dealing with the same theme as "Reynard the Fox." . . . Dr. Glover has published a book of great value and charm dealing with Christ and the ancient world. The book reminds the reader of Dr. Glover's first well-known book upon the "Conflict of Religions." More of this later. . . . The Rev. Ernest Braham has been appointed secretary of the Sunday School union, a Wesleyan Methodist minister who has made a special study of psychology and of Sunday school methods. . . . Mr. Tawney delivered the first of the Halley Stewart lectures upon "Equality as a Social Policy." These lectures will be published shortly and should be most timely.

EDWARD SHILLITO.

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ships stopping at the port of Philadelphia for several days. It was a successor to the Churchmen's Missionary association.

Syriac Manuscripts May Throw Light on Early Christianity

Two valuable Syriac manuscripts, which are expected to throw new light on Christianity in the near east, during the period from the 4th to the 10th centuries, have come into the possession of the University of Chicago. They were obtained in southwest Turkey through a na-

Special Correspondence from Cleveland

Cleveland, November 11.

A HOT election has brought to Cleveland a long overdue revival of civic righteousness. The first Monday in November proved to be a day of judgment for a number of the city fathers who were given no credit to the town.

Cleveland Cleans House

Now everyone feels better. This upheaval was not unexpected. In the summer of 1928 a primary election was conducted along truly South American lines—at least there was a rather slight relation between the way the ballots were cast and the fashion in which the votes were counted. Some 400 election officials lost their jobs, and a few of the higher ups may go to jail. Last spring corrupt practices were uncovered in the city council. At present one councilman is in the penitentiary, a second is under sentence, a third has been indicted, and two or three more have retired from public life with badly tarnished reputations. The council was aptly analyzed by Peter Witt as composed of "eight crooks, and the rest dumb-bells."

* * *

Proportional Representation—How It Works

Yet the job of reform has not been easy. Cleveland has a truly marvelous charter written by a university professor, but it is not a form of government which makes it easy to "turn the rascals out." The chief officer of the municipality is the city manager, who is chosen by a council of 25 members, who are elected by a system of "proportional representation" from the four districts into which the city is divided. The ballots have no party designations whatever. Instead of using the traditional "x" the voter marks as many choices in numerical order as he sees fit. Some mathematician then calculates how many votes are needed to elect a candidate from each of the four districts. In the present election only one man in each district polled enough "first choices" to get into office. If any candidate is lucky enough to have a surplus above what is required for election, the "first choice" on these ballots is disregarded and they are then voted on their "second choices." Then the election board turns its attention to those at the bottom of the list, declares them to be "defeated" one at a time, and distributes the ballots on their second or subsequent choices. This counting and redistribution of votes is carried on in the municipal auditorium with the candidates and their friends sitting in on the party. In the last election the process took five days—but the voter has the satisfaction of knowing that, if he marked enough choices, ultimately his ballot helped to get somebody into office. Under this system everybody is represented—but by the same token it is exceedingly difficult to defeat anyone who has a considerable personal following. In the current election this method of voting has justified itself in several ways. Some candidates whose "first choices" placed them far down the list picked up enough other "choices" on transfer to secure their quota and be declared elected. The result has been to give Cleveland a stronger council, and one in which the parties are evenly balanced. The republicans can count on 11 votes, the democrats on 9, while the remaining 5 are independent! Such a combination should make for good government.

* * *

Raising the Annual Community Fund

Cleveland is now in the midst of its eleventh annual community fund campaign, with a goal of $4,650,000. Although the city has never fallen seriously short in its support of the fund, the task of getting the pledges is never easy. Each year 8000 volunteer workers give their time to this task in the eight days preceding Thanksgiving. Catholics, Jews, and Protestants work together. Everyone is asked to give. The first million dollars comes from 50 individuals and corporations, while the bulk of the school children contribute a dime apiece, and the average factory subscription is less than $4 per person. Inevitably there are many people who hate to part with their money, and they are not slow to discover objections to

(*Continued on next page*)

THEM HE ALSO CALLED

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tive and purchased for the university by Prof. M. S. Sprengling of the oriental languages department.

Cincinnati Church to Have Two Million Dollar Building

"Old First," as the First Presbyterian church, Cincinnati, is known, has conducted services on the ground where the present structure stands since 1788. The first building was of logs, the second a large brick structure, and the present building was erected in 1851. A new building is to be erected, to cost about two

CLEVELAND CORRESPONDENCE

(Continued from preceding page)

the community fund. Yet through the years the opposition grows less. Thanks to instruction in the schools, endless publicity, and many hours of patient explanation on the part of speakers and others, the people of Cleveland are being educated to give to the support of its charitable institutions and social agencies. Democratic contributions are taking the place of aristocratic donations on the part of philanthropists. The old distinction between the giver and receiver is being wiped out. Everyone gives to the support of the community fund—and it is a rare family that does not derive some benefit from the fund. This method of finance has also established an intelligent control over the charitable institutions of the city. Not only are books carefully audited, but each year two or three unnecessary organizations are quietly snuffed out. Orphan asylums are discouraged and the placing of children in homes encouraged until today there are 400 fewer beds in the child-caring institutions than there were ten years ago.

* * *

And So Forth

The Sunday evening service is rapidly becoming extinct in Cleveland. Only one Congregational church has such a service, and only two or three Presbyterian churches. Even a number of the stronger Disciple, Methodist, and Baptist churches are dark on Sunday night. In portions of the city where lonely people live there is a place for a second service—but family folks apparently have something else to do on Sunday night. . . . Walter Scott Cook will close an eleven year pastorate with the Lakewood Christian church in May. Last year this church dedicated a parish house costing $102,000. . . . Miles H. Krumbine will preach his first sermon as pastor of the Plymouth church of Shaker Heights on Nov. 24. . . . Pilgrim church, of which Dan F. Bradley is pastor, is celebrating its 70th anniversary. Pilgrim was one of the first churches in the country to equip itself with institutional features. It is now surrounded by a rare mixture of foreign populations, but intends to stay with the neighborhood so long as there are people in it. . . . Bethany Lutheran church has moved from the lower west side to the western edge of the city where it has just dedicated a gothic building. The new structure is a joy to the eye—and the officials of the church refuse to reveal how much it cost. Here is one church without a price mark on it! J. H. L. Trout is the pastor.

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million dollars. Rev. John Garretson has been pastor of this church since 1927. First Presbyterian, Cincinnati, will be host to the next assembly.

Disciple School for Highlanders Loses Building by Fire

The girl's dormitory of the Hazel Green academy, a school for highlanders

Special Correspondence from Minnesota

Minneapolis, November 6.

Congregational Regional Meetings

THE midwest regional gathering was at Plymouth Congregational church, Oct. 29, 30, 31, under the auspices of the commission on missions. Addresses were given by Dr. Hugh Elmer Brown of Evanston, Ill., Dr. Frank Sheldon of Oklahoma City, Dr. Wynn C. Fairfield, the secretary of the American board, and Stanley High was a guest speaker. India was represented by Rev. Clarence E. Wolsted of Manamadura; Miss Mable Emerson spoke on her recent tour of Asia and Africa, and Dr. Mary Cushman, whose work has been notable at Chilesso, Africa, recounted her missionary experiences. Dr. Noble S. Elderkin of Duluth gave a great eulogy to Dr. Cushman at the vesper service. A drama, "Ezra," written by Dr. Phillips Osgood of St. Mark's Episcopal church, was given on Wednesday evening and the conference closed on Thursday with addresses by Mr. James Mullenbach, of Chicago, Dr. Jay T. Stocking, of St. Louis, and others. No one who attended these meetings could report either a waning of interest in missions or a lack of statesmanship in leadership.

Cyrus Northrop Memorial

The hallowed memory of a great man in Minnesota history, scholar, college president, Christian, is revived in the dedication of the new auditorium on the campus of the University of Minnesota. A beautiful structure with seating capacity for nearly 5,000 was befittingly opened to the public by a program of music. The Minneapolis symphony and Eunice Norton, a brilliant young pianist of this northwest, who has attracted the attention of musical circles both in Europe and the United States, gave the concert on Oct. 22. The Boston symphony came for the second dedicatory concert on Oct. 30, and on Nov. 15 the alumni and state program will conclude the series. Dr. Russell Henry Stafford of the Old South church, Boston, and an alumnus of the university, will then give the memorial address.

* * *

The Ethics of Big Business

How does this incident compare with other parts of the United States? A man of 70 whose record is unimpeachable and whose character is exemplary had been in the employ of a company for over 24 years. His salary had never exceeded $35 a week. A few months ago when the firm exchanged hands he was called into the office on pay day and summarily dismissed, on the ground of business economy, without even an hour's notice. His work was given to an assistant whose salary is $20 a week—a man with a family. The head of the department saw him a day or two later and asked what salary he would take if he were reinstated. When he said he would accept $30 he was told that this would be unacceptable. Let the preacher discuss the sins of the Amalakites—they are dead!

* * *

A Thirty Year Ministry

Dr. Stanley B. Roberts concluded a ministry of thirty years consecutive service at Bethlehem Presbyterian church, Minneapolis, on Nov. 3. On the day following, a farewell dinner was given and Dr. H. C. Swearingen of the House of Hope church, St. Paul, presided. Dr. Roberts has accepted a country charge at Glen Lake, Minn., but is still in the Minneapolis presbytery.

* * *

Baptist Convention

The 70th annual meeting of the Minnesota Baptist convention was held during the week of Oct. 14 at Mankato, Minn. Dr. Edwin E. Sundt of New London, Conn., led a forum on "The Town and Country Church." Special recognition was given to Mr. G. M. Palmer who had served as Bible school superintendent of the entertaining church for more than 50 years. The annual sermon was given by

(*Continued on page* 1454)

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conducted at Hazel Green, Ky., by the United society of the Disciples of Christ, was completely destroyed by fire Oct. 29.

Special Correspondence from Baltimore

Baltimore, Md., November 2.

BALTIMORE celebrated its bicentennial this fall. The churches in the city played very little part in the various parades and assemblies marking the celebration; indeed there was some comment upon this omission, practically every other municipal institution being well represented. One evening on the radio, however, was devoted to the presentation of the church history of the city. Dr. Arthur B. Kinsolving, rector of St. Paul's church, the oldest religious incorporation in the city, was appropriately chosen to prepare this historical sketch. The material which he presented over the radio will be preserved in the archives of the city.

Baltimore 200 Years Old

* * *

Evangelistic Plans Cover City

The evangelistic commission of the federation of churches has made plans for an intensive year of work. The first item in this program was the observance of a quiet day. The keynotes of talk and prayer were furnished by two addresses—in the morning on "The Command to Tarry" by the Rev. Charles E. McAllister, rector of St. Michael's and All Angels' church, and in the afternoon on "The Command to Go and Tell" by the Rev. King D. Beach, pastor of the First Methodist church. Plans were announced for a five-day program of meetings during the week of Nov. 17. Dr. Daniel A. Poling, international president of the society of Christian Endeavor, has been secured as the leader, and a series of five evening mass meetings will be held in different sections of the city.

* * *

Keep Anniversary Of Poe's Death

The old Westminster churchyard in downtown Baltimore is a mecca for literary pilgrims, since it contains the grave of Edgar Allen Poe. The monument over this tomb was erected largely through the efforts of the Baltimore Press club, and each year this club fosters a luncheon on the anniversary of Poe's death. This year marked the eightieth anniversary of that event. Addresses were made by the president of the Poe club, by Folger McKinsey, known as the "Bentztown Bard" to all readers of the Sun, by the superintendent of public schools, and by the mayor of Baltimore. Following the luncheon a wreath was placed on Poe's grave.

* * *

Facing Great Questions

The annual sermon series held at Mt. Vernon Methodist church has come to be one of the outstanding events in the spiritual life of the city. This year the series will be on the general topic: "What I Believe About—" The preachers and their special subjects are as follows: Dr. Robert Russell Wicks, "A Spiritual Universe"; Dr. Joseph Fort Newton, "God"; Dr. Charles Reynolds Brown, "The Bible"; Dr. Bromley Oxnam, "A Christian Social Order"; Dr. Ernest F. Tittle, "Jesus"; Dr. Charles E. Jefferson, "Prayer"; and Dr. Henry Howard, "Immortality."

* * *

Heavy Losses Among Episcopal Leaders

The Episcopal church in Maryland has undergone a series of severe losses by the transfer and death of some of its leading clergy. Within the past six months the rectors of two of its downtown Baltimore churches have gone to other cities, while a third great church, Emmanuel, lost its rector by death this past summer: the Rev. Hugh Birckhead. Dr. Birckhead's death was mourned by the whole community, for he was one of the most active participants and leaders in the spiritual life of the city as a whole. In the fall two other clergymen died, and this series of losses was climaxed by the sudden and dramatic death of the Rt. Rev. John Gardner Murray, bishop of Maryland and presiding bishop of the Episcopal church. His funeral was held in St. Michael's and All Angels' church, where he was once rector, with representatives present from the whole country. He has been succeeded as bishop of Maryland by his coadjutor, the Rt. Rev. Edward T. Helfenstein.

JAMES A. MITCHELL.

Will Become Canon of Washington Cathedral

Rev. John E. Carhartt, rector of St. Al-

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Announcement of the publication on November 22nd of Paul Hutchinson's

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The Birth of the U. S. E.

The proposal to erect a United States of Europe will ultimately affect American politics and even more American industry. American voters may one day be called upon to mark their ballots in accordance with their attitude toward the formation of a United States of Europe.

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Europe's Recovery from the War
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PAUL HUTCHINSON is a trained observer. He is a journalist who attacks problems "with the mind of a statesman." He has the faculty of writing interestingly and clearly about intricate situations. His immediate preparation for this book was four intensive recent months in Europe where he had exceptional opportunity to gather at first hand the views of such men as—

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He visited the centers of Britain's industrial difficulties, and studied economic conditions in Poland, Czechoslovakia and Austria. This was followed by a period of research at Geneva, in which the resources of the League of Nations, the International Labor Office, and the International Management Institute were placed at his disposal.

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han's parish, Cleveland Heights, O., has accepted a call to become canon of Washington cathedral, Washington, D. C., effective Jan. 1. In addition to duties in Washington he will be the field representative of the National Cathedral association.

Death of Retired Mexican Missionary

Rev. Franklin P. Lawyer, for 28 years a Methodist missionary in Mexico, but retired since 1915, died in Inglewood, Cal., Oct. 4. Dr. Lawyer was a Presbyterian missionary in India before taking up service with the Methodist church.

College of Preachers Building Dedicated

The new home of the College of Preachers of Washington Cathedral, a building in gothic design, was dedicated Nov. 14. Members of the house of bishops of the Episcopal church participated in the ceremony, and Bishop Frank T. Woods, of Winchester, Eng., was one of the principal speakers. The college building is situated on a hillside just east of the apse of the cathedral. The college is to serve as "a school for the post-ordination training of gifted and inspired clergymen." The idea of the school was first suggested by Rev. Henry Y. Satterlee, first bishop of Washington, and the plan has been promoted by the present bishop of Washington, Rev. James E. Freeman.

Missionary Celebration In Siam

The centennial of the coming of the first missionaries to Siam, in 1829, is being celebrated this year. The two missionaries reaching Siam 100 years ago were sent out by the London Missionary society.

U. S. Missionary Made Captive By Chinese Bandits

Rev. Ulrich Kreutzen of Calumet, Mich., Franciscan missionary stationed at Wuchang, Hupeh province, is reported taken captive by bandits at Weiyuenkow, 75 miles southeast of Wuchang, and held for a ransom of $10,000, which his mission was asked to pay.

Dr. Goodspeed Gives Extension Lectures on New Testament

Prof. E. J. Goodspeed is giving a special series of lectures on "Making the Acquaintance of the New Testament" in Joseph Bond chapel at the University of Chicago on six successive Tuesday evenings, from Oct. 29 to Dec. 3. These constitute the 28th series of extension lectures in religion conducted by the divinity school of the university.

Central Christian Church, Des Moines, Has New Leader

Rev. Floyd Allan Bash, of Wichita Falls, Tex., has received a unanimous call to Central Christian church, Des Moines, and has accepted. He will begin his work there Dec. 1.

Rev. M. T. Stauffer Will Preach and Teach

Rev. Milton T. Stauffer was installed as minister at the Second Dutch Reformed church, New Brunswick, N. J., on Nov. 7. In addition to his preaching Dr. Stauffer will also teach missions in the New Brunswick Theological seminary. His Sunday evenings are to be given over to work among young people, particularly college students at Rutgers university and the New Jersey College for Women.

English Baptists Join China Church of Christ

According to the Baptist, the English Baptist churches in the province of Shantung have voted to unite with the Church of Christ in China, an organization representing a union of several denominations, Congregationalists and Presbyterians taking the lead. The union has just completed its first year of existence. About 7,000 additional communicants will be brought into the union by the decision of the English Baptists.

Right to Quit Swedish State Church Now Up to Riksdag

According to the Christian Science Monitor, a committee on church law, appointed at the yearly meeting of the Swedish state church, recently in session at Stockholm, has approved a motion designed to grant the right of all citizens to free severance of their relationship to the state church if they desire it. It is proposed that the next Riksdag decide the question in connection with that of the general reconstruction of relationship between church and state, though always from the standpoint of the church's mission as the evangelical people's church. The question was raised in 1925 and 1927, partly by so-called

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Dr. Willett's Summer Tour Through Europe and the Near East

Starting about June 10, Dr. Herbert L. Willett expects to conduct a party through Europe, Palestine and Egypt next summer. The itinerary will include England, France, Switzerland, southern Germany, Italy, portions of Greece and Turkey, Syria, Palestine and Egypt. Suggestions will be given regarding preparatory reading, and lectures will be given by the conductor and specialists in the various places visited. The Passion Play at Oberammergau will be included. The business management of the trip will be in the capable hands of H. W. Dunning & Co. Dr. Willett has conducted several parties to Europe and the Near East, and two parties around the world. These have had the general character of travel-study classes of the University of Chicago. Full information regarding the plans for next summer may be secured by addressing Herbert L. Willett, Kenilworth, Ill., or H. W. Dunning & Co., Brookline, Mass.

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"free churches" and partly by pastors of the state church; the immediate cause was the commotion precipitated in the church councils by communists, who resented being taxed to support the state church.

Dr. Butterfield to Study Rural Conditions in England

Dr. Kenyon L. Butterfield, former president of Massachusetts Agricultural college and of Michigan Agricultural college, is

Special Correspondence from Chicago

Chicago, November 9.

CHURCHES, schools, fraternal societies, patriotic organizations and other Chicago groups will celebrate Armistice day with appropriate ceremonies on Monday. Twelve groups, including the Chicago church federation, will unite in the annual Armistice day mass meeting in Chicago Temple at noon where the address will be given by Judge Florence E. Allen of the Ohio supreme court. Judge Allen's advocacy of the outlawry of war and her passion for peace make her an admirable selection for this occasion. The usual celebration at State and Madison streets at 11 o'clock will be conducted by four American legion posts. The Chicago Elks lodge will hold a great outdoor meeting in Soldiers' field, with Vice-President Curtis as a speaker. The various ministers' conferences will celebrate the day. The speaker before the Baptist ministers will be Dean Shailer Mathews, president of the Universal Conference for International Peace through Religion, who will have as his topic "Mobilizing Religions for International Peace." Year by year the emphasis in Armistice day celebrations grows less and less on military display and more upon finding the ways of peace.

Armistice Day, 1929

* * *

The Century of Progress Exposition

The official invitation of President Hoover has now been sent to the nations to participate in the Century of Progress exposition to be held in Chicago in 1933. It almost passes belief that this great city, populated by over three million people—over four million within the metropolitan area—was incorporated less than 100 years ago! Certainly this fact gives a unique opportunity to celebrate a century of progress. But it is not intended to wait until 1933 to begin. Some of the projected buildings are to be completed and exhibits on display by the autumn of 1931. Already guarantees of $12,500,000 have been furnished, and more than $5,000,000 in cash is immediately available. The exposition will be located on an incomparable site. The advisory committee of architects and scientists have been busily at work. The educational and cultural features of the exhibition will receive major emphasis. Great credit is to be given to Rufus C. Dawes, president of the undertaking, to General Charles Gates Dawes, chairman of the finance committee, and to the officials in charge for their wise planning.

* * *

Psychiatry, Social Work And Religion

The psychiatric approach to the study of personality problems seems to be very much to the fore these days. Announcement has just been made by Dr. Kegel, commissioner of health for Chicago, of the opening of the first of several school branches of the municipal mental health bureau. The psychopathic laboratory of the municipal court has been taken over by the city and is to be reorganized with a view to increasing its effectiveness in diagnosing the mental health of school children and preventing juvenile delinquency. At the Illinois conference on public welfare, which has been in session at Evanston during the past week, attention was called to the increasing amount of mental illness and the need for a much greater number of qualified psychiatrists was emphasized. Dr. H. T. Kerr, president of the Board of Christian education of the Presbyterian church in the U. S. A., speaking at the centennial celebration of the Presbyterian Theological seminary on Wednesday last, urged that the minister of the future will need to know enough about mental ills to be able to tell whether the penitent needs a psychiatrist's care or the mourner's bench. One of the classes in the present series of extension lectures in religion and leadership training classes at the divinity school of the University of Chicago is being conducted by Rev. Anton T. Boisen, research associate of the Chicago Theological seminary, on "Problems in the Cure of Souls," in which the attempt is made to discover what light psychiatry and the new psychology can throw on difficult personality problems. It is difficult to find a class room large enough to hold all those who wish to attend.

* * *

And So Forth

"Civic Righteousness and a Better Chicago" is the subject to be discussed by many adult classes of the city. The Chicago council of religious education through its adult department is promoting this effort with the purpose of quickening interest in civic morality, law observance, and the use of the ballot as a Christian duty. . . . Dr. Curtis W. Reese, secretary of the Western Unitarian conference and former president of Lombard college, has been appointed dean of Lincoln center to succeed Mrs. Jenkin Lloyd Jones, who has carried on the work her husband founded, since his death in 1918. . . . Christ Episcopal church, Winnetka, recently set out to raise a fund of $300,000 to erect a new chapel, parish house and rectory. When the total pledges were counted it was found that $316,000 had been subscribed. . . . A tablet in memory of Jacob Riis, social worker, and interpreter of "how the other half lives," was unveiled last Sunday at Jacob Riis park, Narragansett and Grand avenues. . . . The University of Chicago and the Urban league are uniting in an all-day conference on the Negro family at the Central Y. W. C. A., Nov. 19. Investigations conducted by Mr. E. Franklin Frazier, a young Negro student at the university and research director for the Urban league, will be the basis of study.

CHARLES T. HOLMAN.

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FREDERICK W. NORWOOD, City Temple, London, "If They Should Be Written Every One."

MERTON S. RICE, Metropolitan Methodist Church, Detroit, Mich., "The Divine Pledge."

HARRY EMERSON FOSDICK, Riverside Church, New York City, "If Jesus Were a Modernist."

JOSEPH FORT NEWTON, Memorial Church of St. Paul, Overbrook, Philadelphia, "The Sermon."

S. PARKES CADMAN, Central Congregational Church, Brooklyn, "Christ and Caesar."

CHARLES P. ANDERSON, Episcopal Bishop of Chicago, "Religion and Life."

IT IS the policy of this periodical to *anticipate* the high days of the church year and of our national life—providing for the minister inspiration, suggestion, and atmosphere, for his own preaching tasks. We have done this for November. We are doing it for December. We shall do it through the year.

NOVEMBER Issue
(NOW OUT)

A Thanksgiving number containing sermons by:

EDGAR DEWITT JONES, Central-Woodward Christian Church, Detroit, "Thank God—and Repent."

RUFUS M. JONES, Professor of Philosophy in Haverford College, "Benediction."

FRANCIS J. MCCONNELL, Bishop of the Methodist Church, "Signs of The Times."

ERNEST BOURNER ALLEN, Pilgrim Congregational Church, Oak Park, Ill., "Five Grains of Corn."

ALBERT W. BEAVEN, President Colgate-Rochester Seminary, "The Scientific Spirit in the Spiritual Realm."

ROBERT E. SPEER, Secretary Presbyterian Board of Foreign Missions, "The Larger Christ."

ROBERT NORWOOD, St. Bartholomew's Church, New York City, "The Spirit of Life."

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now in India, where he will spend a year in a study of agricultural and rural conditions of that country. He goes as a representative of the International Missionary council; he has recently been named a "counselor of rural work" by the council.

MINNESOTA CORRESPONDENCE

(*Continued from page* 1448)

Rev. Howard Vernon of Judson Memorial Baptist church, Minneapolis, and the devotions were led by Rev. George C. Fetter, the new pastor of the University church.

* * *

Dr. Bugbee Resigns

Minneapolis faces another loss from one of the important pulpits in the resignation of Dr. Lucius H. Bugbee, who has accepted a position as head of Methodist church school publications. Hennepin Avenue Methodist church has had the fine Christian leadership and pulpit gifts of Dr. Bugbee since 1920. The resignation is not to take effect until next July.

* * *

Foshay

We have boasted much of the famous Foshay tower in Minneapolis and recently reported the dedication of the tower as a Washington memorial. Governors and officials of the government were brought here for the occasion; Sousa's band was imported and a magnificent display of fireworks was part of the entertainment. The cost was estimated at about $40,000. Now comes the inglorious anti-climax—the whole of the Foshay Investment corporation is in the hands of the receiver, and the cause said to be over-expansion.

W. P. LEMON.

DePauw Adds Many New Instructors

DePauw university has this year added 27 new instructors, assistant professors and professors to its liberal arts department, also six new teachers of music. The school now has a force of 112 teachers.

Dr. Speight Now Professor Of Biography

Dr. Harold E. B. Speight, who has held the post of professor of philosophy at Dartmouth College, has had his title changed to "professor of biography," according to the Christian Science Monitor.

Dr. Petrie Installed at Memphis Church

Rev. John C. Petrie, formerly minister of the Lynchburg, Va., Unitarian congregation, was formally installed as minister at First Unitarian church, Memphis, Tenn., Oct. 22, the sermon being preached by Rev. George F. Patterson of Boston. On Oct. 23 there was held at Nashville a conference of Tennessee Unitarian ministers in which the pastoral problems of the denomination in the mid-south were discussed.

BOOKS RECEIVED

English Wild Life, by Eric Parker. Longmans, $1.40.

The English Public School, by Bernard Darwin. Longmans, $1.40.

Shakespeare, by John Bailey. Longmans, $1.40.

English Humor, by J. B. Priestley. Longmans, $1.40.

The Song of Songs, by Hermann Sudermann. Modern Library, $0.95.

An Anthology of American Negro Literature, edited by V. F. Calverton. Modern Library, $0.95.

The Other Side of Government, by David Lawrence. Scribners, $2.00.

Tarbell's Teachers' Guide to the International Sunday School Lessons for 1930. Revell, $2.

God, by Middleton Murry. Harpers, $3.00.

Cock o' the North, by Talbot Mundy. Bobbs-Merrill, $2.00.

A Challenge to Darkness, the life story of Georges Scapini, translated with an introduction by Helen Keller. Doubleday, $2.00.

Through the Church School Door, a source book for teachers. Abingdon, $2.00.

Dreams and Fables, by C. S. Woodward. Longmans, $1.50.

Christianity the Way, by Joseph B. Matthews. Doubleday, $1.25.

Schools, by Alonzo B. See. Bertram Book Co.

Religion in Human Affairs, by Clifford Kirkpatrick. John Wiley & Sons. $4.50.

The Saburov Memoirs or Bismarck and Russia, by J. Y. Simpson, Macmillan, $5.50.

On the Up and Up, by Bruce Barton. Bobbs-Merrill, $2.00.

Palestine Today and Tomorrow, a Gentile's Survey of Zionism, by John Haynes Holmes. Macmillan, $2.50.

The Social Sources of Denominationalism, by Richard Niebuhr. Henry Holt & Co., $2.50.

A Great Evangelism, by Samuel G. Neil. Judson Press, $1.50.

Fighters for Freedom, by Austen Kennedy de Blois. Judson Press, $1.50.

Economic Principles of Consumption, by Paul Nystrom. Ronald Press Co., $5.00.

Calvary Today, by Charles Fiske. Morehouse, $1.00.

Bethel, by Eli Moffatt Millen. Doubleday, $2.

The Eastern Orthodox Church, by Stefan Zankov, translated by Donald A. Lowrie. Morehouse, $2.25.

New Year's Eve, a Play, by Waldo Frank. Scribner's, $2.00.

The Autobiography of Calvin Coolidge. Cosmopolitan Book Corporation, $3.00.

Marines and Others, by John W. Thomason. Scribners, $3.00.

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KLX, Oakland, Cal., Radio Review:

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